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THE ESSENTIAL PLACE OF RELIGION IN EDUCATION, WITH AN OUTLINE OF A PLAN FOR INTRODUCING RELIGIOUS TEACHING INTO THE PUBLIC SCHOOLS*

Before we attempt to decide whether any given subject has an essential place in public-school education, we must first see clearly the aim of such education.

All will agree that ideally at least the aim of public-school education is to so train future men and women that they shall be fit to protect and perpetuate our free democratic form of government and that they shall be citizens loyal to the ideals and traditions of the United States.

But what do we as a people hold to be essential elements of our ideals and traditions, and is religion such an element?

There can, of course, be but one answer.

Religion is both root and sap of our ideals and traditions—the source of our belief that justice, equality before the law, and free opportunity for development and happiness are human rights, therefore to be secured to every individual. Since, then, religion is an essential

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constituent element of our ideals and traditions to the end that our citizens be fit and loyal, it must have an essential place in their education.

But our attempt to maintain a government under which all shall share justly its protection and privileges rests on a recognition that we are all human, human not because we are sharers in a common social and physical existence but because we spring from the same supernatural source and so are bound together by an indissoluble tie—all children of God. To be human and not merely an animal is not a passing phase of existence but an indestructible quality of life, because our relation to God is an unending and an indestructible relation. It is this relation of children to Father that makes us human. The brotherhood of man is a mere form of words unless men have a common parentage.

Is it not obvious then that to be fit and loyal our citizens must be in accord with this underlying conviction on which our Constitution rests—in other words, be religious.

We have to recognize the fact that our Government does not secure to all its citizens equal justice and equal opportunities for development and happiness, because the achievement of such results rests upon those who exercise governmental functions—upon legislators and upon those appointed to execute the law, and legislators and executive officials are often venal, dishonest, self-seeking, and out of harmony with the root ideas of the Constitution—they are irreligious.

Many shameful and humiliating national experiences have been the consequences of the low standards of our public men.

Men whose public acts are brazenly immoral may have a church connection; they may unhesitatingly avow a belief in God and confess their duty to obey His law. But such lip confession is not religion because it does not issue in character.

To know about religion and to be religious are not the same thing. No religion that is not a molding force of character is vital.

Today it is the question of the man and of the woman. What fruit does the life bear? This is the test question. Those who live in harmony with God always reveal companionship with Him in personal character and in human service. These are the fruit.

That there is pressing need to raise the plane of our citizenship, if as a people we shall continue to revere our traditions and hope for the realization of our ideals, is evident. How shall we accomplish it?

The only possible way is to begin the process early in the impressionable period of childhood, while the plastic mind is yet unpoisoned and unwarped.

Obviously the essential place of religion in education is both in its foundation and in its superstructure. There is no period in education that religion should not illumine. We have in our public schools at the present time ethical instruction, honest attempts to train children in right conduct; plenty of rules—precept upon precept—rewards for good conduct, discipline for bad conduct—still the men and women into which the children grow form a body of citizens whose character as a whole reveals no deep source of spiritual life; on the contrary, flagrant violations of the decencies of life—graft, lies, theft, drunkenness, over-reaching, oppression of the defenseless, malice, slander, are offensively conspicuous.

These dangerous symptoms of social disease are not on the decrease but rather on the increase, although laws requiring school attendance are enforced with increasing vigor.

We are disappointed, nay, see danger ahead. We have tried putting on the proprieties and graces of ethics. Now let us try to make the soul of the child a well-spring of love toward God and toward his neighbor, to lead him to have a different "mind." A child whose happy soul is

full of love will radiate love, and as he grows in years and stature will grow in nobility of character.

Now if our aim be to infuse into our public-school education such an influence as shall lead the children to be genuinely religious, and to mature into noble men and women—fit and loyal citizens—we may restate the second half of our subject in this way: An Outline of a Plan to Lead the Children of our Public Schools to be Religious.

With this aim in view I proceed.

Before we take up the attempt to lead the child, we must have a clear conception of the height and depth and breadth of what we mean by religion.

I should like to make the word religion exactly equivalent to the word life in this saying by Jesus of Nazareth: "That they may have life and have it more abundantly."

Since God's will is the law of life, only as the child develops in harmony with that will has he life. If it were possible for him to grow steadily without pause or hindrance day by day into the divine ideal which is his human possibility, then he would have the fullest life of which he is capable.

Thoughts, emotions, activities would be in perfect harmony with his Creator's plan for him—he would be through and through a genuinely religious human being, having the fullness of life. He would be co-worker with God—his Father.

We may think of God, the Life-Giver, first, as the Creator, but since we continue to live only because He continuously creates, we may think of Him, second, as the Sustainer, and because His will for us is that we shall grow to be like Him, we may think of Him, third, as the Perfecter. We should think of Him as always upholding, always developing.

Now if it be our purpose to lead a child to be genuinely religious, that is, to possess the fullness of life, it is obvious that while we must begin this leading at the earliest

possible moment, we must never cease to lead so long as the child is under the teacher's care.

Is it not now evident that every subject of the course of study should lead into more abundant life? That "there ought to be no secular department? In other words, in teaching any branch of literature or science, a spiritually minded man must see it so taught as not only to prove subservient to a general design, but to be more or less saturated with religious sentiment, or reflection, or deduction, or application." Duff quoted by Spalding.

Indeed, "We meet God on every height of truth, whether a truth of mathematics, or of physics, or of art, or of the spirit of man."

Although we meet Him, He is often hid from us by a cloud emanating from ourselves. But if we apprehend all truths, as God's truths, then we consciously enter His presence.

So all through the school years, whatever be the subject, the teacher must always be trying to reveal truths so the child shall find them visions of God, the Life-Giver.

If in the movements of history, the research of the laboratory, the demonstrations of mathematics, the harmonies of music, the child sees always the ways of God, then all his thoughts will be turned God-ward as they should be, no matter what the subject in hand.

Now since all nature, all truth are realities only because they are thoughts of God, it follows that God is the supreme reality. Therefore that all right thinking finds its perfect satisfaction in the thought of God, and only such thoughts as find their explanation and confirmation in the thought of God are right thoughts. Now to have the mind simply an area through which a certain train of ideas may sweep is not to think. A presupposition of religious life—a law of its existence—is that the mind shall will to think. Therefore the first power to be developed by any sort of education is the power to think.

This God-ward trend of the mind furnishes the strongest stimulus which the child can receive toward independent thinking. And beyond question the teacher's first duty is to think rightly himself in order to lead a child to think rightly.

It follows also that only such acts as are in conformity with God-ward thoughts are moral acts.

We are now prepared to define teaching as a profession and for the purposes of this paper. Teaching is giving such moral training to a thinking being as will enable him to live in harmonious relations with God and in unselfish cooperation with his fellowmen. Harmonious relations with God and unselfish cooperation with fellowmen is abundant life, that is, religion.

If the spiritual life of a child be religious, what graces of character inevitably result?

First, spontaneous, natural, overflowing love toward God and toward people; but love full of awe, reverence and gratitude, without the least traces of fear or shrinking. A love full of peace and utter confidence. Truth, purity, justice, industry, and like characteristics are natural flowers of such spiritual soil.

Only a teacher knows how many children fail to realize the promise of their earliest years.

A little indifference, wandering attention, distaste for regular application, failure to conquer any really hard work, then a slow but steady falling behind—the tragedy of youth—but it could hardly be possible for the religious child.

As the child grows and individual responsibilities must be assumed, as inherited tendencies must be reckoned with, he does not feel alone in his hours of struggle; he needs no one near to point him to the source of unfailing help, for as naturally as he would go to his mother with a physical injury or for comfort to hurt feelings, his soul opens to the inexhaustible source of all healing. He tells it all to God, naturally, and as he waits peace and happi-

ness and confidence return. And in such a time as this, when men's hearts almost fail them, the soul whose habit is God-ward—since God is the source of all spiritual progress—looks through the suffering, beyond the war, accepting the limitations of his understanding, confident that God reigns.

The interior life of the religious child that we have tried to trace so far has been that of harmonious relation to God, but this harmonious relation or fullness of life must be manifested in unselfish cooperation with his fellows.

The schoolroom and playground afford abundant opportunity for training in cooperation, and in unselfish service. When such cooperation and such service comes to be rendered by the child whose inner life is God-ward, play and work will be continually tested by the religious habit of mind.

As biography spreads before him heroic characters, and history unfolds to him great movements that tremendously affect a large part of the world, as he ponders on what shall be his life work, as he considers the drama, the literature of the era, diplomacy, the manners and refinements of society—every kind of work or enterprise that feeds the body or mind of the social organism—all must stand the same test: are they in harmony with God's will that man should grow toward Him? Unless they do tend God-ward they tend toward human undoing.

And finally, through normal spiritual development and life experience, the child as he grows to manhood comes to realize that all God's methods of dealing with His children are laws and that His laws are universal, automatic, and immutable. And because they are universal, automatic and immutable the life that is in perfect accord with them is a life of absolute freedom.

The selfish man who seeks his own pleasure at the expense of his neighbor is always colliding with God's law because it is the same law for all and no man's good

can be separated from his neighbor's good, but the unselfish man finds his life in losing it, that is, in subordinating it to human service.

When the religious child becomes a man he is a man fit for service, whose every impulse is toward justice, who is generously devoted to fair and even division of opportunity, and who reverences the law as the shield and safeguard equally for all. He is a loyal citizen because he is loyal to humanity, and he is an heir worthy of his national heritage.

So far we have endeavored to get a conception of what it means to lead a child to grow naturally into a genuinely religious human being during the years he is studying in the free public schools, and a conception of the sort of man that will be added to society when his public-school education is completed.

But as the benefits of legislation to the people for whom the laws are made depend upon the sort of men who enforce them, in even a greater degree does the interior life of the child depend upon the nobility of character and the sympathy of the teachers who must do the leading.

The writer would gladly say a word of hearty appreciation of the fine teaching force of the United States. Still we must consider quite frankly their probable efficiency in relation to the serious subject under consideration.

How will they, as a whole, view the attempt to do all their work with a paramount controlling purpose that subordinates examinations and promotions to the hidden blossom of character?

Can they be genuinely sympathetic unless they are genuinely religious themselves in the sense in which we are using the word?

Is it possible, even, to judge the body of teachers as a whole in respect of their ability to foster a particular kind of spiritual growth?

If some particular essay among those submitted on this subject be found satisfactory in development of thought and outline plans, does it seem possible that it could be put into the hands of the teaching force for general introduction without preliminary training of the teachers?

When the kindergarten was first introduced into America it was by a few choice women who studied Froebel's philosophy of childhood of their own initiative, impelled by high motives and by devotion to children, yet we know the boards of education would not introduce it into the public schools until it was a demonstrated success under private patronage.

The American kindergarten was begun almost fifty years ago, but despite its wonderful results it is still a method in question by some good teachers. Now, how do the difficulties attending the introduction of religious teaching in our public schools compare in magnitude with those attending the introduction of the kindergarten? No argument is needed to prove that an organized endeavor to lead the children of our public schools to be religious children is an educational enterprise only a little less difficult than it is profoundly important.

Our thoughts run out into the complications that attend the initiation of a sort of education that cannot be purveyed by any school-book agent nor dissected by any board of education as it might dissect the merits of different systems of penmanship.

The tendency even in the best universities is toward preparation for earning a livelihood, toward elective and shorter courses, an attempt to get men and women into the business world at a still younger age, and while this seems to have nothing to do with our subject, certainly not to be an antagonistic tendency, it is most emphatically an indication of a spirit in educational affairs, not likely to give sympathetic consideration or pause to give helpful advice and aid to what in no way fits into the trend of what we call practical or business education—

something that has no evident connection with earning money, not even for the astute manager of a publishing house for textbooks. Into the swift current of educational sentiment for a business—a practical—education, if we pour this little rill—since God's law is immutable the human being who serves his brethren in harmony with God's law, *cannot* lack any good thing, not even food, since the service itself is food, is evolution in unselfishness and in all gracious characteristics, and this is the greatest good—how much will the current be changed?

Besides the difficulties just mentioned, objectors will be legion to whom the new sort of education is incomprehensible; many communities will consider it a waste of time, not understanding, and of course a powerful irreligious element will be actively hostile.

The writer indicates some of the lions in the way because the sort of religious teaching developed in this essay is peculiarly at the mercy of the lions and the writer is not blind to the fact.

Religious development has three stages:

First, it is an attitude of the mind;

Second, the attitude of the mind is manifested in unselfish cooperation; and

Third, in contribution or service.

These three stages are not like grades in school depending on mental development, but follow each other so quickly in the mind of the child that they seem to be simultaneous in their beginning. But the order of progression is important for the teacher to have clearly in mind.

All mental and moral growth has its roots in life experience. Up to the time the child enters the kindergarten his life experience centers in his father and mother; it is modified and enriched if he has a brother or sister, but his dominating experience has been the love, protection and providing care of his parents. The emotions of love

and trust have grown strong. He probably has been directed to think of God as father before he enters the kindergarten, and under no other method is it so perfectly natural to speak to the child of God and His love. Gifts, play, games are all full of opportunities to saturate the mind of the child with the thought of God. Love and trust are already strongly aroused toward his father and mother and love and trust toward God will grow almost spontaneously out of the heart experience he has had. They only need directing toward God, who is the loving Father of all the members of the home group. Next, direct the thoughts in the reverse order. Since God is Father, all are His children, and children of the same father are brothers and sisters.

These three ideas, (1) God is my Father, (2) I am God's child, (3) All God's other children are my brothers, are those that the teacher should aim to so impress upon the heart, imagination, and intellect of the child that they would inevitably interpenetrate and illumine every separate portion of acquired knowledge. (See Outline Plan for Kindergarten.) In the conduct of her class, in her supervision of the children's behavior to each other, the kindergartner will naturally make the three ideas which it is her aim to thoroughly inculcate the source and basis of every admonition.

If the kindergartner is a disciple of Froebel at heart and not simply a professional kindergartner, this work will be a continual delight and the greatest possible bond between teacher and child, for she will see day by day that she is making "an active contribution to conscious evolution." (Spalding.)

During the kindergarten period emphasize only one rule of conduct as a part of religious development:

RULE.—Since God gives us all we have, parents, brethren, friends, school, the beautiful world, we should, like Him, be always seeking to give to others, particularly to those less happy than ourselves.

Parents are greatly to blame for teaching their children always to expect to receive. It is an unlovely, greedy, ill-mannered habit of mind that deprives children of the greatest, truest happiness in life. On holidays and birthdays suggest to the children that they give, and make no reference to their receiving. When they receive gifts speak of how happy it made the one who gave. The children will give a joyous and eager response. Get the cooperation of the parents in this. Giving of gifts to help others gratifies a natural impulse of childhood. Everyone who has lived with a child knows how a child lives to "help." Always accept the "help," no matter if it hinders. It is service in embryo.

If the children come directly into Grade I, then the three ideas and the rule just considered must be begun in Grade I.

The leader of religious teaching should never think of any of the work as finished or dropped. It begins at various periods but it never ends, it grows.

For the purposes of this essay I divide the nine grades into three groups:

First group. Grades I, II, III.

Second group. Grades IV, V, VI.

Third group. Grades VII, VIII, IX.

Work will not be recapitulated. It is cumulative, as is all school work.

GRADES I, II, III

Unfortunately the classes in most of our public schools are so large that it is impossible for the teacher to give to each student the careful observation that is desirable. But one thing should always be secured, and until it is, lessons are of little consequence, and that is the happiness of the child.

First, each child should be made happy at school. An unhappy child cannot be either good or studious and he

is contracting the pernicious habit of thinking about himself.

Language work should be the guide in these three grades in selecting literature from any source as a medium for broadening and strengthening the religious life.

The topics in nature study, physiology, and hygiene may be saturated with the beauty and reverence of religious thought and so naturally that the class will not realize the effort of the teacher. The children's upward growth will flourish as well-watered flowers in the sun.

A class of happy children with hearts full of love, in the habit of giving pleasure to others, may now be introduced to a new name for the manifestation of love. The new name is *obedience*.

To be obedient the child must be punctual, truthful, industrious, persevering and patient.

Does it sound fantastic to call obedience a new word to a child of six? It is not. It may be so introduced as to be a perfectly new word because of its content, even if the child has heard it innumerable times during life.

The content of obedience may be expressed: Obedience is an expression of love to God, the Creator. Punctuality, politeness, etc., as elements of obedience are manifestations of love.

Since the school deals with children who have already taken a moral mold, though happily it is still malleable, the ideal results cannot be actual ones except in a few cases. So there must, of course, be rules for school conduct. The unavoidable application of these rules and their effect upon stubborn students should, so far as possible, be kept from the knowledge of the class.

Do not destroy the child's self-respect nor crush him with the contempt of his mates, nor suggest thoughts of rebellion and disobedience to the whole class. Do not tempt children through suggestion; some will not withstand; words—terms—are of vital importance.

In this group of grades do not speak of disobedience nor use any destructive term before a class.

Let every term mean growth, strength, love, generosity, all the beauty of holiness. Let all else be in private. (See Outline for Grades I, II and III.)

GRADES IV, V, VI

The writer assumes that the study of history begins in Grade IV.

Students now conscientiously analyze and reason. Stories may be simply stories as long as the children love them, but gradually in Grade V let them take biographical form, or at such period as the biographical method is used in teaching history.

The members of the class have not always been obedient or loving, and now it is time to lead them to reason with themselves on—

1. *Disobedience.*—It is an unloving, selfish attitude toward the loving Father and Sustainer; it shuts them off from spiritual sunshine and so starves their lives; it makes teachers and fellow students unhappy; it is selfishness—perverted love of self. The disobedient child inevitably suffers, for although his Father is always the Sustainer and the sun of His love always shines, just as an inflamed eye suffers in the sunshine, so an unloving child with a soul inflamed by evil thoughts and selfish passions suffers when in opposition to the operation of God's law, which is the obedient child's light and warmth. Disobedience leads to hatred, lies, anger, neglect of lessons and bad manners.

Logically, the next step for the teacher is an appeal to the sense of—

2. *Personal Responsibility*, not only for his own acts, but for his influence over others. He is a keeper of the honor of the class. Develop the idea that school government and town government derive their authority from their harmony with God's law. If they are not in har-

mony with God's law they have no just claim to obedience.

In this connection teach the students that they are responsible for their thoughts. If they allow bad thoughts to remain in their minds, they are in danger of doing the bad acts.

This is a time when great tact and sympathy are needed. To be able to so attract a child's confidence as to have him free and unafraid in his relations with his teacher may assure to him his soul's health.

3. God has made all His children capable of obedience. To grow into abundant life they must exercise all their capabilities. Obedience is an opportunity to show that they do love God, their Father, and His other children. Keep the idea of brotherhood always in natural sequence.

4. Test historical characters by their value to their fellowmen. (See outline.)

GRADES VII, VIII, IX

Imagination is often so vivid in young children that they seem to be living two lives. Other young children show but little imagination.

At this period in their education an active imagination is like a second set of eyes—it is really the eyes of the mind, and imitation is its outward manifestation. Imitation of its activity is the language in which the imagination writes. It is the period in which to form taste.

Good Taste is the instinctive selection of what leads Godward; all that is true and fine in character, in looks, in music, in art, in act. It is the aesthetic quality, but of religious fiber. It is the educated, heaven-taught faculty of choice when it is rooted in religion. It is the shield and safeguard for life. It is sensitive to impressions and must be carefully formed.

Brotherhood as exercised in schoolroom and on the playground begins preparation for citizenship. If possible, develop a simple students' government. Show that it holds all the essentials of all life.

Giving and unselfishly trying to make other individuals happy may now develop into the idea of contribution to society as represented by the class as a whole.

Contribution—human service—grows naturally out of the beginnings of responsibility in school government and in the activities of the playground. Encourage the students to take an interest in the town, render some service, always, of course, that they may offer an act of love to God, the Father. Suggest citizenship.

THE HIGH SCHOOL

The student has, by this time, climbed to heights from which he has a widening outlook into life. (Life as the writer uses the term, not merely this present existence.) The teacher should now state for him that which he has gradually discovered for himself, that the life of the soul unfolds, as does the life of everything in the physical world and in the domain of pure intellect, according to discoverable laws. These discoverable laws are simply statements of the results of human experience. Nothing can be forced on the soul from outside against its will. It selects and appropriates out of the experiences of life, and character inevitably reveals the food it lives upon. For example—the fifth commandment has been styled “a commandment with promise.” Such a characterization violates every law of right thinking. It is simply the statement of a result of human experience.

“The sins of the fathers shall be visited upon the children, etc.” (second commandment) is another statement of common human experience that has been greatly abused. God should never be pictured to children as a great outside force that is ready to hit his children with an omnipotent bludgeon. Such a mental conception is only too common. It is false, and fatal to the free unfolding of religious thought and feeling.

Just and right discipline never really comes from an outside source, not even when the state shuts a thief in

prison or puts an end to a murderer's existence, but is always what the free spirit inflicts upon itself in its spiritual choices and refusals. All history, every biography, may be an illustration.

Freedom is perfect obedience to God's law, and it is attained by being willing to live in harmony with God's law. Freedom then lies in the will.

This philosophic truth may be easily suggested in the study of history and of literature, and to classes in Latin and Greek. The philosophy is for the teacher, the illumination for the student.

A word of caution—avoid phrases in common use that are inaccurate. Never, for instance, speak of a "stubborn will." The child may will to be a stubborn child, but there is no such thing as a stubborn will. There may be, however, an *educated will*, one which exercises in harmony with unselfish aims and brotherly purposes, pleasing to God, the Perfecter.

Without observation and without crises, the religious life should grow day by day under favoring conditions. Not by multiplying admonitions, but by enveloping it with the right atmosphere.

The quality of the life of a student which unfolds within such influences as the writer has endeavored to suggest would be as evident as a light on a hill or the result of leaven on dough.

The following incident illustrates how character gives evidence of its quality:

It was the day of the school cadets' parade in Boston. The companies of lads poured out of every incoming suburban train. The writer was caught in a crowd at the station, which quickly gathered at sound of the fife and drum. As the march out of the station began and the national flag passed, just two men within the writer's vision saluted. One man tipped perfunctorily; the other removed his hat and laid it on his left shoulder in formal salute, while his face was radiant with patriotic emotion. Unmistakably, convincingly, the whole man thrilled with

patriotism. To see him was a revelation of the deep meaning of loyal devotion to country. As I met him, involuntarily I expressed my pleasure. His brief reply revealed him a German Jew and his strong accent, foreign born. But nativity and race were not more certain than that the man was an ardent American to whom the flag and all it symbolizes is an object of unbounded affection and on whose character it is a molding force.

The Sanctification of Life.—All social experiences so far as they are shared by our bodies are in kind, though not in degree, shared by the rest of the animal creation. It is only as they are lifted into relation to God that they are sanctified and become imperishable possessions.

The use of Bible selections in no sense constitutes what is called "Bible teaching," but is rather an attempt to crystallize in the consciousness of the students their religious experiences and aspirations. They are selected because so incomparably noble as to be the best possible expression in words.

And finally the aim of the writer has been to show how religious teaching may suffuse every subject in the course of study.

OUTLINE OF PLAN FOR INTRODUCING RELIGIOUS TEACHING INTO
THE PUBLIC SCHOOLS
KINDERGARTEN OR GRADE I

Three Ideas:

1. God as Father.
2. God's creatures are His children.
3. God's children are brothers.

Lead the child to direct the love, trust, confidence of the home experience with parents and brothers and sisters Godward. Saturate the mind with the thought of God by connecting it in every possible way with the play, the work, the gifts, the games, until it is the child habit to think of God and to be happy in such thought.

Four Bible Stories:

1. Joseph, son and brother.
2. Moses, leader of his people.

3. Samuel hearing his Father's voice.
4. David and the victory God gave him over the giant.

Use the Modern Reader's Bible.

(The Nativity Stories are loved by children, but I fear they cannot be told in a public school.)

Prepare story telling carefully. It is well to write the four stories and commit them to memory. Always tell stories in the same language or the children will be disappointed. Make them simple and vivid. If the children like one story much better than another, work over the condemned story until the children are won to it. Satisfy your critics. You will be repaid.

1. The Lord's Prayer, Modern Reader's Bible, p. 31.
2. The Great Commandment, M. R. B., p. 32.
3. Little Children and the Kingdom of Heaven, M. R. B., p. 33.

1. Psalm CIII, lines 1, 2, 3, 4, 15, 16, 21, 22, and "Bless the Lord, O my soul."
2. Psalm CIV, lines 51, 52, 85, 86.
3. Psalm XXIII, lines 1, 2, 3, 15, 16.

The above are but suggestions. The teacher should not be denied the privilege of choice. There is a wealth of lines in the Psalms suitable for young children. But only those that express beauty in nature, beauty in human acts, joy in the thought of God, trust, confidence and the worship of praise should be selected for the kindergarten.

The four stories, the three portions of the New Testament and the lines from the Psalms are to be interwoven to reinforce the underlying idea in each one of the various stages of the kindergarten period of education. The order in this outline is no indication for order in use. Only the teacher can choose and combine.

One rule of conduct—Give.

GRADES I, II, III

HAPPINESS

Obedience, an expression of love.

Obedience:

1. Punctuality.
2. Industry.
3. Patience.
4. Truthfulness.
5. Perseverance.

Bible Stories:

1. Complete the four kindergarten stories to illustrate obedience as holiness, that is, as wholly loving God, but do not call them illustrations; simply stories.
2. Abraham, and the offering of Isaac.
3. Siege of Jericho.
4. Daniel.
5. Jonathan and David.

The delight of the children to be the test of success.

The first four commandments, M. R. B., p. 57; the coarse print only.

Teachers will find "The Code of the Spirit," by Hoopes, invaluable.

The Canticle known as the Benedicite, Omnia Opera.

Repeat in concert, adding a few lines from time to time.

Do not call it memory work. Sing it if possible.

Psalm XXIII, lines 4, 5, 6. M. R. B., p. 43.

Psalm XXIX, lines 1-10 and 20-24. M. R. B., p. 56.

Psalm CIII, lines 1-10, 37-46, concluding ascription. M. R. B., pp. 68, 69 and 70.

Psalm CIV, pp. 70, 71, 72, 73.

The lines of the Psalm CIV need not be learned in order but should be completed and arranged in order by the end of Grade III.

As some children find it difficult to memorize, let them repeat in unison after the teacher, or read in concert

from the blackboard. The majority will soon know it and delight in rehearsing it.

Beatitudes, Matt. 5:6, 8, 9.

God's omnipotent love, Mtt. 6: 25-29, 31-34.

GRADES IV, V, VI

Bible Stories:

1. Give historical setting of stories told in lower grades—just a frame for the picture.
2. Saul and David.
3. Elijah.
4. Elisha.

A Bible Reader would now be invaluable. Failing such a help, let the teacher gradually substitute the language of the American Revised Version, 1901.

No plan should hamper a sympathetic teacher. It should be considered merely an aid. For what she is, and what she can be to her students, is a constant revelation of a life that looks Godward, and that is by far the most helpful influence.

1. Disobedience:
 - (a) Hatred.
 - (b) Lies.
 - (c) Anger.
 - (d) Neglect.
 - (e) Bad manners.
2. Personal responsibility.
3. Divine origin of just government.
4. Fullest life requires development of all capabilities.
5. Discussion by students of moral value of historical characters.

In Grade VI invite the students to express their ideas in their own way and let them have their own opinions. Later study will enable them to correct their own mistakes.

Finish the Decalogue, M. R. B., p. 58, coarse print only.

Psalms XXVII, M. R. B., pp. 52, 53, 54.

Psalm, VIII, M. R. B., p. 15.

Psalm V, lines 1-14, 25-29, M. R. B., pp. 10, 11, 12.

New Testament:

1. Finish the Beatitudes.
2. The Parable of the Prodigal Son.
3. The Good Samaritan.

GRADES VII, VIII, IX

Inner Life:

1. Imagination.
2. Taste.

Social Relations:

1. Imitation.
2. Brotherhood on the playground:
 - (a) Cooperation.
 - (b) Consideration.
 - (c) Fairness.
3. Student government.

Contribution, not simply to the happiness of an individual, but to the good of a group.

The town.

Citizenship.

Biblical Biography:

1. Solomon.
2. Isaiah.
3. King Josiah.

Psalm CXXXIX, M. R. B., pp. 155, 156, 157.

Psalm XLII, M. R. B., pp. 91, 92.

Psalm XLVI, M. R. B., pp. 99, 100.

HIGH SCHOOL

The discoverable laws of life are disclosed through human experience.

Freedom exists only under just law.

Freedom lies in the will.

An educated will.

The sanctification of life.

An outline biography of Jesus, "the Great Humanitarian," as given by Mark.

Psalm 63, M. R. B., pp. 127, 128.

Psalm 91, M. R. B., pp. 49, 50.

Psalm 96, M. R. B., pp. 57, 58, 59.

Psalm 103, M. R. B., pp. 68, 69, 70.

MRS. ANNA B. WEST.

Newburyport, Mass.

THE PRE-SOCRATIC USE OF

Ψυχή

AS A TERM FOR THE PRINCIPLE OF MOTION

(Continued)

4. ELEATIC TERMS

Before tracing the idea of an external force as developed by the Ionians, it is worth while to examine the terms of the Eleatic philosophers for the notion of efficient cause and for the ever growing tendency toward immateriality. These philosophers furnished terms for the powers of *ψυχή* proper on the side of knowledge and perception, but it is doubtful whether there is any trace in their writings of the term *ψυχή* in a kinetic sense.

Xenophanes was radical in his differences with the earlier philosophers. For him there was no change, and the unity was God. He was the first to philosophize on the Deity. Aristotle and Theophrastus have noted his method as unusual. Aristotle criticized Xenophanes for failing to make things clear. "Looking up into the broad heavens," Xenophanes asserted that unity is God. (Cf. Met. 986 b. 22.) Theophrastus admitted, according to Simplicius (Phys. Dox. 480), that the record of the opinion of Xenophanes came from some other source than *ιστορία περί φύσεως*.

The effort of Xenophanes was strongest toward ideas and terms that would take away false notions of the deity that was being. Since for him there was no motion, a second principle, even as an aspect of *ἀρχή*, should have been out of place. In some of the fragments, however, we find a reversion to the Ionian attitude. The terms *πηγή* and *γενέτωρ* in Frag. 11 (Karsten) (Vor. p. 51) and the *ἐκ γαίης πάντα* statement of Frag. 8 indicate a physiologist's interest. Earth and water form the twofold source in Frags. 9-10. In Frag. 9 we are all sprung (*ἐκγενόμεσθα*) from earth and water. In Frag. 10 all things *ὅσα γίνονται ἢ δὲ φέρονται* are earth and water. In Frag. 12, offering forms for the limitation of one phase of the source, we find the terms *πεῖρας* and *ἄπειρον*.

The doctrine peculiar to Xenophanes and his school is found in Frag. 4 where he said Being or God always abides in the same

place, not at all moved. (κινούμενος οὐδέν). A strong effort for a term for incorporeality is found in a fragment usually accredited to Xenophanes. (Frag. 2.) The climax of the theodicy of Xenophanes is reached in the magnificent hexameter of Frag. 3: "Without effort (God) swings all things by the power of thought." (νόου φρενί) (Cf. Diog. L. IX, 19).

The sole instance of the use of ψυχή by Xenophanes occurs in Frag. 18 where he attested the acceptance of the doctrine of metempsychosis by Pythagoras. Diog. L. IX, 19 ascribed to Xenophanes the term πνεῦμα for his ψυχή.

Parmenides, striving to distinguish things according to opinion from things according to truth, although affected by the ideas and terms of Xenophanes, still reverted to old notions and time-worn terms. In his "metaphysics" according to reason (κατὰ τὸν λόγον), as a consistent Eleatic denying all movement, he would have been excluded from the ranks of thinkers whose terms offer evidence for ψυχή as a principle of motion. Nevertheless, an examination of the terms in which he expressed his "cosmology of the apparent" discloses a tendency to give to his πῦρ-ἀρχή an aspect of force.

Aristotle, censuring Xenophanes and Melissus for crudeness, said (Met. 986 b. 27) that Parmenides seemed to speak in some places with more care. (μᾶλλον βλέπων) "But being compelled to account for phenomena," continued Aristotle, "he assumed that things are one from the standpoint of reason (κατὰ τὸν λόγον) but plural from the standpoint of sense. (κατὰ τὴν αἴσθησιν)."

Parmenides (Verses 83-84, Vor. p. 120) said that true belief completely rejected generation (γένεσις) and destruction (δolethros). Again in v. 77 generation is extinguished (ἀπέσβεσται) and destruction is incredible. (ἄπυστος) Parmenides (v. 100) included generation (γίνεσθαι) and destruction (δλυνσθαι) among those things which mortals believed true but which he would himself consider but a name. (ὄνομα).

In the poem of Parmenides entitled τὰ πρὸς ἀλήθειαν we find the privative terms ἀγένητος and ἀνώλεθρος (v. 59), ἀτρεμής (v. 60), ἀκίνητος (v. 82), ἀτέλεστος (v. 60), ἀτελεύτητος (v. 88), ἄπαστος (v. 83), ἀναρχος (v. 83)—all applied to τὸ εἶν. His other expressions describing Being are important as terms later to be adopted generally by philosophy. (Cf. Verses 60, 62, 78-80, and 89).

The terms applied by Parmenides in his philosophy τὰ πρὸς δόξαν to a new force on the way to the clear expression of the idea of efficient cause may be regarded as the results of the efforts of Ionian thinkers for terms for their principle of motion. Aristotle's assertion (Met. 984 b. 1) that none of those who affirmed that all is one understood the nature of an ἀρχή τῆς κινήσεως excepted Parmenides in so far as this Eleatic in reality held two causes. Aristotle (Met. 986 b. 33) especially noted the terms πῦρ and γῆ used by Parmenides for his two αἰτίαι. Parmenides himself (v. 118) said that there are two μορφαί which men have determined to name. These he described (vv. 116-117) as ethereal flame of fire (fine, (ῥηπιος), rarefied (ἀραιός), and everywhere identified with itself) and (v. 119) flameless darkness, dense and heavy in character. (Cf. v. 122 for the terms φάος and νύξ). In v. 125 he gave to δαίμων the term κυβερνᾶν.

In v. 120 Parmenides proposed to tell every seeming arrangement (διάκοσμος) of his two principles. Aristotle (Met. 984 b. 25) cited the verse of Parmenides (132) which names Ἔρως as the first of all θεοί. This "Desire" Aristotle called an αἰτία the activity of which he expressed by the words κινεῖν and συνάγειν. Parmenides (v. 127) mentioned a δαίμων ἢ πάντα κυβερνᾷ. Simplicius (Phys. 39, 12) noted the ποιητικόν element of thought here. However correct may be the identification (Cf. Aet. Dox. 335) of Δίκη (v. 69) and of Ἀνάγκη (v. 86) with this δαίμων (v. 127), the doxographer saw in this δαίμων (which he called κυβερνήτης καὶ κληροῦχος) a source of motion and generation for all things.

The tendency of the Doxographers (cf. tradition for Pythagoras and for Heraclitus) to give an efficient aspect to one phase of the ἀρχή may be seen in a statement of Theophrastus (Dox. 482) for Parmenides where πῦρ is regarded as ποιούν. (Cf. also Hippolytus Dox. 564.) It is a question whether these statements are quite consistent with the concessions of Parmenides to popular opinion. He appears to have tended toward a second cause in his δαίμων and at the same time to have emphasized the double aspect of ἀρχή by the terms πῦρ and γῆ.

The term πρῶδης was attributed to Parmenides for ψυχή. (Cf. Aet. Dox. 388). Elsewhere (Aet. Dox. 443 and Theophr. Dox. 500) there is some evidence of the confusion of ψυχή as a physical principle and ψυχή perceptive and animate.

As a pupil of Xenophanes and a contemporary of Heraclitus, Parmenides possibly fell heir to terms by which he expressed his vague idea of a second cause, but that later division of philosophy which treated of *ψυχή* proper is particularly indebted to him for the distinction of truth and opinion.

Zeno, the double-tongued Eleatic dialectician (Cf. Simpl. Phys. 30 r 138, 30), confined himself to proofs of the unity of being by a method earning Aristotle's *παραλογίζεσθαι*. (Cf. Physics 239 b. 5.) Zeno brought out nothing peculiar to himself, but he started further difficulties. (Cf. Plut. Dox. 581.) Diog. L. IX, 72 noted Zeno's Eleaticism in his superficial denial of motion. The earlier terms *ἀίδιος* and *ἄπειρος* are attributed (Aet. Dox. 303) to Zeno and to Melissus. The doxographer there also assigned to Zeno the term *θεία* for his *ψυχή*. In one of the *ἀρέσκοντα* of Zeno (Diog. L. IX. 29) we find *ψυχή* called *κράμα*.

Although consistent with true Eleaticism, Melissus offered interesting and significant terms. The fragments of the work *περί φύσεως ἢ περὶ τοῦ ὄντος* bring out his method and indicate his inheritance of terminology. The Eleatic denial of motion was expressed by him in Frag. 10 (Vor. p. 149) thus: (*τὸ ἐόν*) *κινούμενον δὲ οὐκ ἂν εἴη*. Discussing *κόσμος* in Frag. 6, Melissus used the terms *ἐτεροιοῦσθαι* and *μετακοσμηθῆναι*.

Simplicius, significantly prefacing Frag. 8 (Vor. 149), affirmed that Melissus meant Being to be *ἀσώματον*. This fragment seems to indicate a very vague notion of incorporeality, and yet we cannot read the expression *δεῖ σῶμα μὴ ἔχειν* as the contemporary of Melissus read it. Olympiodorus (Vor. 142) represented Melissus employing as terms for his *ἀρχή* the words *μία*, *ἀκίνητος*, *ἄπειρος* (Cf. Parmenides v. 104) and *θείος*. (Cf. Aet. Dox. 303.)

The Eleatic philosophers, not so far from the world of sense as their own apparent efforts and the traditional titles of their works would imply, nevertheless enriched philosophic terminology and laid up for later thinkers modes of expression which could fairly convey newly conceived ideas. The field of philosophy had already begun to widen and the growth of tendencies in speculation concerning nature, in minds not wholly unaccustomed to notions shading into the idea of the incorporeal, could not fail to be influenced by terms for the activity that was first expressed by kinetic *ψυχή*.

5. SUMMARY OF TERMS OF PRE-SOCRATIC DYNAMISM

Allowing always for the fact that we are analyzing philosophy alive in men's minds when put out in certain terms, we find the dynamism of the predecessors of Anaxagoras expressed in three answers to the first question of philosophy. In one sense we may say that these early thinkers found three ways of avoiding the question of causality. The simplest course was the one taken by the early Ionians who, "not at all displeased with themselves," said ἐν τὸ ὑποκείμενον (Cf. Arist. Met. 984 a. 30), including an unexplained motion in the substratum of things. The Eleatics avoided the question for the time by altogether denying motion. Aristotle saw in this course the method of those who saw the difficulty and were conquered by it. (Cf. Met. 984.) Heraclitus took yet another course in his assertion that all is motion.

The early Ionians reduced the many to a "one" in terms of physical matter and took for granted as their primitive substance a physical substratum which was eternally moved. Their genius for relations had, very probably, not so far exercised itself as to combine with their first principle physical things and the movement observed in qualitative change (not then so much as reduced to physical energy). This gap, if at all evident to them, they bridged by terms, old or new, for purely accidental change. A set of terms for the mode of action of their dynamic "one" is found along with the set of terms for the "one" itself, and the formula ψυχή-ἀρχή covers mere hylokineticism.

The phase of the notion of causality to which efficient action is in last analysis reduced was presented by the Pythagoreans, who left the sense-perceived world to answer the same question which had proposed itself to the early Ionians. The Pythagoreans raised the quantitative property of things into that other sphere where Plato was to find his "Idea" and Aristotle his "Form." We have no means of knowing from the words of the Pythagoreans the nature of the contents of the quantity expressed by the earlier of these philosophers in terms which hold them in regions of matter. As physical speculation widened, that mode of action expressed in the condition of proportion was accounted for by the Pythagoreans in terms for "harmony." The union of the opposites of which their first principle was composed called for expression supplied here and there by ψυχή and even by ψυχή καὶ νοῦς denoting only a physical condition.

Before the Eleatics began in any way to develop the notion of cause, they struck a note of criticism. Before they attempted to account for things they tried to reduce the object of their inquiry by excluding from philosophy what they called non-Being. Although they fixed no ground for the distinction of truth and opinion, yet their efforts in this direction served to raise and to leave open a future question for philosophy. If judged by their terms, the attempt of the philosophers of Elea to get away from sense in knowledge and from physical in object was far from successful. From the "all" of Thales to the "unity" and "Being" of Parmenides there was certainly an advance in terms, and yet notions transcendent at first sound were probably on the level with the Eleatic concept of Being akin to our idea of space. However certainly the ideas of being and of bodilessness are reduced, on evidence afforded by their own words, to physical counterparts, philosophy cannot but be grateful for the contribution of such terms as those of Parmenides for his "Being." There should have been for the Eleatics no chasm from the many to the one, and yet in their inconsistency or in their concessions to popular thought they, too, accounted for plurality in terms of accidental change. Parmenides may have been merely describing physical conditions of union for the two phases of his primitive substance in words that now seem to carry the true note of efficiency.

The time had not yet come for philosophy to see the final relation of things and their ultimate cause, but meanwhile thinkers here and there were defining a less inadequate notion of the Deity. The early Ionian (to adapt the words of Saint Augustine (*De Civ. Dei* VIII, 2) for Anaximenes) "*nec . . . negavit aut tacuit, non tamen ab (Ipso) . . . factum . . . credidit.*" If, in the eyes of the old religion, to be a philosopher was to be *atheos*, Truth soon supplied itself as an object for the mind of the philosopher without a God. A study of the growth of terms for the "Deity" and for "mind" shows the Pythagorean and the Eleatic philosophers at their best in these regions of thought.

Heraclitus addressed himself to the genetic as opposed to the static phase of things. No longer primarily concerned with that from which things originated, philosophic speculation now began to ask how the world came to be what it is, the very question that would compel these thinkers to arrive at the true notion of efficiency and all that it implies. Heraclitus was critical in his

acceptance of sense evidence, but, although he looked beneath for reality, from his terms we may conclude that he saw only physical reality. For him the mode of activity expressed in the order that remains was as real as the continual passing of the individual, the truth of which he arrived at by a Greek guess. Ultimately a dynamist, Heraclitus spoke for mechanism the strongest words thus far found in philosophical terminology. So long as the relation of the material cause and its activity was expressed as Heraclitus expressed the relation of "fire" and its motion, kinetic $\psi\upsilon\chi\acute{\eta}$ had still survived. Although he seemed to raise "fire" above the other elements which he postulated with it, his terms sometimes indicate that he conceived $\psi\upsilon\chi\acute{\eta}$ in the sense of a more special energy. If there was a definite sense in his use of the term $\acute{\alpha}\epsilon\lambda\acute{\iota}\omega\omega\nu$ for $\pi\tilde{\nu}\rho$ —an actual introduction of the element of life in the motion of his $\acute{\alpha}\rho\chi\acute{\eta}$ —and if he used $\psi\upsilon\chi\acute{\eta}$ as another term for the activity of $\acute{\alpha}\rho\chi\acute{\eta}$, philosophy in the person of Heraclitus was on the point of seeing for the first time the immanent character of $\psi\upsilon\chi\acute{\eta}$ as a physical activity. (Cf. Alcmaeon who, on secondary authority (Aet. Dox. 386), gave to $\phi\acute{\upsilon}\sigma\iota\varsigma$ the term $\alpha\acute{\upsilon}\tau\omicron\kappa\lambda\iota\eta\tau\omicron\varsigma$). The element of immanency of the $\kappa\lambda\iota\eta\sigma\iota\varsigma$ $\acute{\alpha}\lambda\delta\iota\omicron\varsigma$ of the first $\acute{\alpha}\rho\chi\acute{\eta}$ was not immediately evident to the first philosophers. The force directly combined with matter, which they called through dearth of words $\theta\epsilon\acute{\omicron}\varsigma$ and $\psi\upsilon\chi\acute{\eta}$, still continued as a $\psi\upsilon\chi\acute{\eta}$ principle of motion. Dynamism or hylo-kineticism we may call a system inaccurately described as hylozoism.

The notion of efficient cause may have entered with Heraclitus. He may have meant to convey by his $\xi\rho\iota\varsigma$ a new idea of which he half saw the need, and yet this "Strife" might have been for him but a phase of $\theta\epsilon\acute{\omicron}\varsigma$ (Frag. 36) in the sense of merely describing a physical condition. His conception of $\pi\tilde{\nu}\rho$ as $\acute{\alpha}\epsilon\lambda\acute{\iota}\omega\omega\nu$ is most noteworthy. If kinetic $\psi\upsilon\chi\acute{\eta}$ had up to this time for the early thinkers no immanency, we take it as an evidence of the sincerity of their quest that they henceforth strove to separate matter and its motion.

6. TERMS OF EMPEDOCLES

From a glimmer of the idea of efficiency in the figurative forces $\xi\rho\iota\varsigma$ and $\acute{\alpha}\rho\mu\omicron\nu\iota\alpha$ existing for Heraclitus along with the dynamic aspect of his first principle $\pi\tilde{\nu}\rho$, we pass to Empedocles who, in

his efforts to reconcile Heraclitus and the Eleatics, was the first (if we accept the word of Aristotle, *Met.* 985 a. 21) to express the notion of efficiency.

In his endeavors to determine true knowledge, Empedocles aimed at accuracy of expression. He believed that it is hard to get at the mind of man (vv. 367-368 Stein) and he realized that custom often dictates forms of expression. (Cf. v. 44.) He bade his hearers look with the eye of the mind (*νόος*) at the well pointed report (v. 363) which he assumed they demanded from him as from an oracle. His effort appears again in his desire to speak forcefully in case there had been in his former words anything defective. (v. 96.)

Aristotle fixed the method of study of the philosophy of Empedocles when he advised (*Met.* 985 b. 32) that we heed the *διάνοια* of the pre-Socratic rather than *ἡ ψελλίζεται λέγων*. Although his expression was characteristically poetical and mythological, Empedocles has been placed for us in Aristotle's *Poetics* (1447 b. 17) as a *φυσιολόγος* rather than a *ποιητής*.

Trying to work out a system where things are one and many (*πολλά τε καὶ ἓν*) (Cf. Plato *Sophist.* 242 D and Arist. *Phys.* 187, a. 20), Empedocles, in a reaction against prevailing thought, said that "fools" and those to whom far-reaching thoughts (v. 45) are denied think that "mingling" is coming into being and that "separation" is destruction. (Cf. vv. 36-39.)

Empedocles postulated the four elements as his material cause. The term *πηγή* occurs with him in v. 128 and the form *ἀρχή* in v. 130. The elements are named in mythological terms in vv. 33-35. In vv. 104-107 Empedocles asserted that mortals and even *θεοί* arise from these elements which appear to have been also the means of the power *φρονεῖν*. (Cf. v. 336-337.)

Aristotle's statement (*Met.* 985 a. 23) that Empedocles set *πῦρ* by itself (*καθ' αὐτό*) is witness to the tendency of those who are still dynamists to limit the activity of the material cause of one element and to make the rest of the *ἀρχή* passive. Although Empedocles seems to have made one of these elements predominant by setting "fire" over against the other three, still here and there he gave them all equal power. (Cf. vv. 87-89 and v. 112.) To "fire" in particular belong powers contained in the term *κρατεῖν* (Cf. v. 112). In v. 263 "fire" separating (*κρινόμενον*) caused men and women to arise (*ἀνάγειν*). A doctrine peculiarly Empedoclean

(vv. 265-267) maintains that $\pi\upsilon\rho$ through its desire to reach its like, caused $\sigma\lambda\omicron\phi\upsilon\epsilon\iota\varsigma\ \tau\acute{\upsilon}\pi\omicron\iota$ to spring up out of the earth. In a special application of the "elemental fire" ($\acute{\omega}\gamma\acute{\iota}\gamma\iota\omicron\nu\ \pi\upsilon\rho$) to the theory of vision he used the term $\tau\alpha\nu\acute{\alpha}\omega\tau\epsilon\rho\omicron\varsigma$ (v. 325) to denote the refined character of his $\pi\upsilon\rho$. However, although "fire" is more important than the other elements, it, too, plays a subordinate part. (Cf. vv. 215-216.)

The mention of Κύπρις (v. 215) brings us to a consideration of the forces of Empedocles which Aristotle (Met. 985 a. 21) named as $\Phi\iota\lambda\acute{\iota}\alpha$ and Νεῖκος . Empedocles usually introduced these forces along with the elements and may even have used them as modes of expression for mere physical conditions of repulsion and attraction as Heraclitus used the terms "Strife" and "Harmony." (Cf. vv. 102-103, 66-68, 248-251.)

The activity of his own "Strife" and "Love" in the "process" was brought out by Empedocles in vv. 171-175. Terms for the motion of things coming into being are found in vv. 69-73 where he tried to reconcile continual change and immobility. The terms for the forces of Empedocles vary. He usually expressed them by the words Νεῖκος and $\Phi\iota\lambda\acute{o}\tau\eta\varsigma$ (171-172). V. 250 has the term $\xi\rho\iota\varsigma$ coupled with $\Phi\iota\lambda\acute{o}\tau\eta\varsigma$ of v. 248. Again, in vv. 190-195 he used Ἀφροδίτη and Νεῖκος "which wrought the birth of things."

"Love" under the names of Aphrodite and Kypris doubtless held the strongest note of efficiency for Empedocles. (Cf. v. 213, 215-216, 240-241.) Empedocles himself was probably one of those whom he mentioned (405-407) as having had no $\theta\epsilon\acute{o}\varsigma$ but Κύπρις Βασίλεια .

The element of chance enters in v. 196 and again in v. 174 and v. 255. The term $\tau\acute{\upsilon}\chi\eta$ occurs in v. 195 where by the $\acute{\iota}\omega\tau\eta\varsigma$ of $\tau\acute{\upsilon}\chi\eta$ all things $\pi\epsilon\phi\acute{\rho}\omicron\nu\eta\kappa\epsilon\nu$. (Cf. v. 231 where it is the property of all things to have $\phi\acute{\rho}\omicron\nu\eta\sigma\iota\varsigma$ and a share of $\nu\acute{\omega}\mu\alpha$.)

Plato (Leg. X 889 B) named Empedocles among those who relied on $\phi\acute{\upsilon}\sigma\iota\varsigma$ and $\tau\acute{\upsilon}\chi\eta$ rather than on $\tau\acute{\epsilon}\chi\eta\eta$ or $\nu\omicron\upsilon\varsigma$ or any $\theta\epsilon\acute{o}\varsigma$. (We note in this passage the term $\acute{\alpha}\psi\upsilon\chi\omicron\varsigma$ which Plato applied to the elements of Empedocles.)

Aristotle (De gen. et corr. 333 b. 20) said that for Empedocles "Love" separated the elements, which were before $\theta\epsilon\acute{o}\varsigma$ in origin. Empedocles himself identified these with $\theta\epsilon\acute{o}\iota$ (Cf. vv. 104-107.) A noteworthy attempt on the part of Empedocles to fix the notion of a deity is found in vv. 137-138 where a sphere rejoicing in

solitude is said to have been fixed in a vessel of harmony. Nearest to incorporeality of all his notions and recalling a like attempt on the part of Xenophanes are the ideas conveyed by the terms of vv. 344-351 where a divine being is defined as sacred and ineffable mind alone. (*φρὴν ἱερὴ καὶ ἀθισφατος.*)

The term *ψυχή* is not found in the extant fragments of Empedocles. His commentators used it when giving his doctrine of metempsychosis (Cf. Hipp. Ref. Dox. 558), but *θυμός* is his own word for the life of animals (v. 414) and of men (v. 435) who have changed their *μορφή* (v. 430). The word *μένος* is found in v. 32 for the spirit in Hades.

The verses 333-335 of Empedocles were quoted by Aristotle (*De An.* 404 b. 11) as authority for the statement that for Empedocles the elements were *ἀρχή* and each element was *ψυχή*. (Cf. Theophr. Dox. 478 where six *ἀρχαί* were credited to Empedocles.) The terms of Empedocles could not have been omitted in an examination of the growth of words expressing the earliest notion of a real moving cause.

(*To be Continued.*)

SHAKESPEARE'S FAMILY AND HIS EARLY LIFE AT STRATFORD¹

I

Beyond the meager entries in a Reformation parish register and in a country corporation's book of record, apart from several legal documents of only relative critical importance, nothing of a definitive character is known regarding the genealogy and early career of England's most conspicuous dramatist. To reconstruct anything like an adequate picture of what Shakespeare's life must have been, up to the time of his departure from Stratford, the biographer must have recourse to the often devious ways of dialectics. For he is attempting to brush aside the cobwebs of centuries from a period when little if any interest was taken in the lives of authors and certainly when, as we know from his later history, no especial reverence was paid to William Shakespeare himself. A writer occupied a distinctly inferior position in contemporary society, and in many quarters even the vocation of dramatist was considered scarcely respectable—a legacy, perhaps, from the school of university wits. Public opinion and the animosity of Puritanism had grown sufficiently powerful to prevail even over individual appreciation of genius, so that everything was against the flourishing of any general interest in the histories of persons connected in any way with the stage, unless in the capacity of patron. By the time that genuine curiosity was aroused, the records from which anything like a satisfactory memoir might be constructed had forever vanished. In the century of Elizabeth, non-political correspondence was seldom preserved; the Restoration diary had not yet come into fashion; and anec-

¹A series of three articles, the second of which will discuss "Shakespeare's Marriage and Departure from Stratford," and the third, "Stratford-on-Avon: Its Past and Present."

dotes of distinguished persons were usually semi-apocryphal. Nor are these the only difficulties—for another, in the form of a temptation, rears its insidious head: the temptation to illuminate Shakespeare's history and personality by introducing as witnesses the children of his mind, a most gravely serious matter three centuries afterward in the presence of an assortment of biographical fragments. It is exceedingly difficult, too, to determine precisely at what point a conjecture is removed out of that category by being in itself a reasonable inference from concurrent facts. Only an examination of the two available forms of evidence, the contemporary and the traditional, will be helpful to this.

The contemporary records, adverted to at the beginning of this discussion, are comprised of the parish register of Stratford-on-Avon together with the diocesan deposits at Worcester, the minutes of the proceedings of the Stratford corporation, and several testaments. These, together with the distinctly greater bulk of tradition, constitute the sum of Shakespearean data.

The earliest of the traditional evidences is that furnished in 1662 by the Rev. John Ward, M.A., vicar of Stratford, who reports with what has come to be accredited as substantial accuracy the local gossip of town and countryside. John Aubrey, the famous antiquary, visited Stratford later in the century on one of his equestrian journeys, and has bequeathed to posterity an interesting biographical miscellany in his "Lives." There are some fairly significant things in a chat recorded by John Dowdall, a barrister, with the parish clerk and sexton of Stratford, who was then upwards of 80 years of age. Towards the close of the century, Thomas Betterton, the most celebrated Shakespearean actor of his day, visited Warwickshire to investigate the personal history of the dramatist. He communicated his discoveries to Nicholas Rowe, who published them in his edition of Shakespeare in 1709. Stratford, from the point of view

of news, was in those days conversational and stagnant, so that its local gossip and traditions carry no inconsiderable weight. In similar communities in this country it is a matter of personal knowledge that provincial and parochial incidents are handed down through successive generations with an accuracy truly marvelous.

The London traditions do not merit the same degree of consideration nor do they possess the same measure of ponderance. The violent disruption of the theatrical world in the seventeenth century caused the loss of almost all its original character and brought about the creation of a new stage, which retained little beyond fragmentary recollections of the old. Even Dryden has only a very imperfect recollection of the "*temporis acti*," and William Beeston, of the celebrated family of actors, and Sir William Davenant, the dramatist, seemingly are the only ones in Restoration times who took a sincere interest in it.²

So it is that the biographer's store of Shakespeariana will at best present scarcely a more brilliant appearance than the needy shop of Romeo's apothecary wherein—

"A tortoise hung,
An alligator stuff'd and other skins
Of ill-shaped fishes; and about his shelves
A beggarly account of empty boxes,
Green earthen pots, bladders and musty seeds,
Remnants of packthread and old cakes of roses,
Were thinly scatter'd, to make up a show."

(*Romeo and Juliet*, V, i, 42-48.)

The lack of graphical documents confronts him at every turn, and an unfinished portrait is the farthest frontier of his hopes and his achievement.

"Shakespeare," to adopt arbitrarily the spelling which

²Cf. Halliwell-Phillips, "Outlines of the Life of William Shakespeare," I, p. 43; also Aubrey, "Brief Lives," ed. Clark, 1898, I, p. 204, and II, pp. 226-7.

has come to enjoy the greater abundance of critical favor³ as a surname, was borne in many parts of England. The first recorded holder was one John Shakespeare, who lived in Kent in 1279,⁴ and the presumption is strong that it was a name of martial import. The men of the house seemingly affected only the commonest names in the calendar—John, Thomas, Richard and William. In the sixteenth and seventeenth centuries the name is found more frequently in Warwickshire than elsewhere, although offshoots of the family were established in the adjacent parts of Gloucestershire and Worcestershire. There are numerous instances of Warwickshire families who employed this surname, and the variants in the spelling are remarkably numerous. Hunter, in his "New Illustrations of the Life of Shakespeare," has advanced the theory that the Shakespeares of Wroxall in Warwickshire are the progenitors of the Shakespeares of Stratford, perhaps the most tenable position thus far taken. Wroxall is a village which originally belonged to a priory of Benedictine nuns (founded in June, 1199), and the Shakespeares of Wroxall, among others of that house in the vicinity, were prominently identified with the Guild of St. Anne at Knoll near Rowington.⁵ Early in the sixteenth century, the court rolls of the Manor of Wroxall have an entry relating to the manorial court held by Isabella Shakespeare, prioress and lady of the manor; to this court came a John Shakespeare and took of the said lady a messuage with three crofts⁶ and a grove in Crossfield at Wroxall. It also appears by the minister's accounts that Richard Shakespeare was bailiff to the nuns at a salary of 40 shillings

³Cf. Sidney Lee, "A Life of William Shakespeare, new edition, pp. 293-7.

⁴Cf. G. R. French, "Shakespearean Genealogica," p. 349.

⁵Cf. French, *op. cit.*, p. 351, *et seq.*

⁶*Messuage*: A dwelling house with the adjacent buildings and courtyard, including the garden and orchard.

Croft: A small piece of enclosed ground used for pasturage, tillage or other purposes.

a year and that he held a copyhold cottage, besides certain leasehold lands, in their Manor of Wroxall. It is a most suggestive piece of theory, and while susceptible at present of little direct evidence, still furnishes plausible ground for genealogical arboriculture—for a Richard Shakespeare was the father of him who was parent to the Bard of Avon!

All that is known, apparently, of Richard Shakespeare is that he was a franklin, or yeoman, living at Snitterfield, a village northeast of Stratford, who possessed land of his own and held on lease another farm belonging to Robert Arden, of Wilmcote. Nothing is known at present as to the date when the Shakespeares established themselves at Snitterfield. (It may be of interest to note that a Shakespeare, Roger, was one of the monks at Bordesley when their monastery was confiscated; and the monks owned lands in this parish. Roger Shakespeare must have been a person of some importance, since he was granted an annuity of a hundred shillings for life, by way of compensation. Cf. Dugdale's "Monasticon.")

Richard Shakespeare had two sons, Henry and John; and upon their father's death, Henry, as the elder son, succeeded to his father's land and remained in business as a farmer, while John, preferring a trade, moved in or about the year 1551 to a shop at Stratford-on-Avon. Five years later and early in December, 1556, Robert Arden, proprietor of Asbies Farm in Wilmcote and owner of the lands at Snitterfield rented by Richard Shakespeare, died, bequeathing⁷ to his daughter Mary (by his first wife) the land in Wilmcote, a sum of money of substantial proportions to be paid outright, and a subsequent share in the division of his goods: an affluent husbandman indeed for that period, but one who apparently did not aspire even remotely to the position of a country gentleman. Within the year after his death,

⁷For the Arden Inventory and Will, cf. Halliwell-Phillips, *op. cit.*, II, pp. 53, 54.

1557, Mary Arden and John Shakespeare were married.

Upon coming to Stratford, John Shakespeare had taken up his residence in the locality known as Henley Street, so designated because it is the terminus of the road from Henley-in-Arden, a market-town about eight miles distant. "At this period, and for many generations afterwards, the sanitary condition of the thoroughfares of Stratford-on-Avon was, to our present notion, simply terrible. Under-surface drainage of every kind was then an unknown art in the district. There was a far greater extent of moisture in the land than would now be thought possible, and streamlets of a waterpower sufficient for the operation of corn mills meandered through the town. This general humidity intensified the evils arising from the want of scavengers, or other effective appliances for the preservation of cleanliness. House-slops were recklessly thrown into ill-kept channels that lined the sides of unmetaled roads; pigs and geese too often reveled in the puddles and ruts; while here and there small middens were ever in the course of accumulation, the receptacles of offal and every species of nastiness. A regulation for the removal of these collections to certain specified localities interspersed through the borough . . . appears to have been the extent of the interference that the authorities ventured or cared to exercise in such matters. Sometimes, when the nuisance was thought to be sufficiently flagrant, they made a raid on those inhabitants who had suffered their refuse to accumulate largely in the highways."⁸ Upon the occasion of one of these raids, in April, 1552, John Shakespeare makes his first appearance in the public records of Stratford, as having been mulcted to the extent of 12 pence for accumulating before his house in Henley Street what is perhaps most happily described by the piquancy of the French, *un grand fumier*. It is an unsavory cir-

⁸Halliwell-Phillips, *op. cit.*, I, p. 2.

cumstance, only very little mitigated by the fact that two of his neighbors were coincidentally fined for the same offense.⁹

For some years subsequently to this episode, John Shakespeare was a humble tradesman in Stratford, holding no public office or being in other way conspicuous. However, he must have been moderately successful in business, for in October, 1556, he purchased two small freehold estates, one, the building in Henley Street annexed to that now shown as the birthplace, and the other situated in Greenhill Street, a road afterwards named More Towns End. The following year, the curve of his fortunes took a sharp upward rise through his union with Mary Arden.

To her new home in Stratford, Mary Arden most assuredly brought her inherited portion of the appointments of Wilmcote farmhouse, among which were several of the "painted cloths" that took the place of tapestries in the houses of families of humbler means or station, cloths of canvas upon which were depicted rude representations of classical or religious subjects with explanatory verses below;¹⁰ a fact that mayhap serves to illuminate the dramatist's constant after-references to articles of this sort.¹¹ In the total absence of books or other means of education, revealed by the inventory of Robert Arden's goods, Mary Arden's acquirements must have been restricted to domestic and agricultural attainments very largely, for it is not at all improbable that she occasionally assisted in the more robust occupations of the field. Fitzherbert, in his "Book of Husbandry" (ed. Skeat, 1882, p. 95), portrays domestic life on farms like Robert Arden's in the course of the appalling list of duties which he designates as the housewife's portion: "When thou art up and ready," he counsels her, "then

⁹Cf. J. W. Gray, "Shakespeare's Marriage and Departure from Stratford," p. 145.

¹⁰Cf. "The Works of Sir Thomas More," 1557, cited in Flügel, "Neu-englisches Lesebuch," I, p. 40.

¹¹Cf. Bartlett, "Concordance to Shakespeare," p. 240, "cloth."

first sweep thy house, dress up thy dishboard and set all things in good order within thy house." She is then to milk the cows, feed the calves, skim the milk and so on, before "arraying" the children and getting the meal ready for the household. Among others of her subsequent duties are the putting aside of corn and malt for the miller, measuring it before it goes to the mill and after it returns, a precaution to determine the miller's integrity, no doubt, the making of butter and cheese, and the serving of the pigs and poultry—the former twice daily and the latter once; after which the housewife must "take heed how thy hens, ducks and geese do lay, and to gather up their eggs, and when they wax broody, to set them there as no beasts, swine nor other vermin hurt them." About March, or a little before, it is time for the wife to make her garden, not forgetting to keep it free from weeds, and to plant the flax and hemp, which had to be weeded, pulled, re peeled, watered, washed, dried, beaten, heckled, spun, wound, wrapped and woven; "and thereof may they make sheets, broadcloths, towels, shirts, smocks and such other necessities, and therefore let thy distaff be alway ready for a pastime that thou be not idle." Not only this, but it was her part likewise to fashion gowns and coats for her husband and herself. For this purpose it was convenient for the husbandman to have sheep of his own (Robert Arden had fifty-two), since blankets and coverlets might be made against the winter—in the housewife's spare moments! And Fitzherbert concludes the already staggering list by telling us that it is the wife's occupation to winnow the corn, to make malt, to wash and wring, to make hay, to reap corn, "and in time of need to help her husband to . . . drive the plough, to load hay, corn and such other," besides going to market to sell "butter, cheese, milk, eggs, chickens, capons, hens, pigs, geese and all manner of corns."¹²

¹²"The Book of Husbandry," Sir Anthony Fitzherbert; first edition by Pynson, in 1523; quarto; a work which passed through eleven editions in the sixteenth century, but is now quite rare.

There is nothing in all this which is essentially incompatible with the continued possession of a romantic temperament, nothing "to have excluded the unlettered damsel from a fervid taste for oral romance, that which was then chiefly represented by tales of the fairies, the knights or the giants—nothing to debar the high probability of her recitals of them having fascinated her illustrious son in the days of his childhood—nothing to disturb the graceful suggestion that some of his impressions of perfect womanhood had their origin in his recollections of the faultless nature of the matron of Henley Street."¹³

"She caught and kept his first vague flickering smile,
The faint upleaping of his spirit's fire;
And for a long sweet while
In her was all he asked of earth or heaven.
But in the end how far,
Past every shaken star,
Should leap at last that arrow-like desire,
His full-grown manhood's keen
Ardor toward the unseen,
Dark mystery beyond the Pleiads seven."¹⁴

For that matter, the Arden family was one of the most influential in the county, and was conspicuously Catholic even at a time when Warwickshire was noted for its disaffection toward the newly established religion, and the preserve where the notorious Topcliffe's informers found their greatest game. In fact, Edward Arden, high sheriff of Warwickshire in 1575, gave up his life for his faith in 1583 under Elizabeth. Robert Arden, Mary's father, remained a staunch and practicing Catholic to the day of his death, as undoubtedly did his daughter, who in her will makes mention of the Blessed Virgin, a custom that had by then utterly disappeared except among Catholics.

¹³Halliwel-Phillips, *op. cit.*, I, p. 7.

¹⁴"To the Mother of a Poet," Sara Teasdale, *North American Review*, October, 1916, p. 574.

John Shakespeare himself is among the names included in the return made on September 25, 1592, to the Privy Council by Sir Thomas Lucy and others of "The names of all such recusantes as have bene heartofore presented for not cominge monethlie to the churche according to hir Majesties lawes, and yet are thought to forbear the Church for debtt and for fear of processe, or for soom other worse faultes, or for age, sicknes, or impotencye of bodie," the penalty for which was a fine of twenty pounds (Act 23, Elizabeth, c. 1). The first reason needed not to concern John Shakespeare—"for debtt and for fear of processe"—inasmuch as no action could be served on Sunday; nor apparently the last three items, either. His, probably, was the "some other worse faulte" that had enabled him to hold office (as aletaster, 1557, and petty constable, 1558) during Queen Mary's reign—his religion. As for his distinguished son, the dramatist, Archdeacon Davies's statement that "he dyed a Papyst"¹⁵ is distinctly credible, borne out as it is by the un-Renaissance tone of the plays, a tone too little emphasized by contemporary critics; but "it would obviously be foolish to build too much upon an unverifiable tradition of this kind. The point must remain forever uncertain."^{16 17 18}

John Shakespeare's marriage to Mary Arden most probably occurred in the bride's parish, according to custom, at Aston Cantlowe, the parish church of Wilmcote, in the autumn of 1557. On September 15, 1558, their

¹⁵Richard Davies, rector of Sapperton in Gloucestershire, during the seventeenth century, and one-time Archdeacon of Lichfield, inherited the MS. of a Shakespearean biographical dictionary from the well-known antiquary Fulman; and to this MS. he added a few notes obviously derived from oral sources. The above note occurs after the reference to the Stratford monument, regarding which Davies comments, "On which he lays a heavy curse upon any one who shall remove his bones. He dyed a papyst."

¹⁶Cf. article "Shakespeare" and bibliography, Cath. Ency., vol. XIII, p. 750, *et seq.*

¹⁷Cf. Halliwell-Phillips, *op. cit.*, I, p. 264-6.

¹⁸Cf. Carlyle, "Heroes and Hero Worship," "Hero as Poet: Shakespeare," *passim*.

first child, a daughter, Joan, was baptized in the church of Stratford. A second child, another daughter, Margaret, was baptized on December 2, 1562. Both children unhappily did not survive their infancy. Two years after the birth of Margaret, there was ushered in a soul in England whose voice was to be the everlasting music of poetry—on Wednesday, April 26, 1564, there was baptized a baby boy in the Christian name of William.

Betterton's account, reproduced by other commentators subsequent to Rowe, of the "woolstapler with ten children," originated in the confusion of the poet's parent with a shoemaker named John Shakespeare, who likewise resided in Stratford, and who was several times married. Another source of difficulty in determining the precise date of William Shakespeare's birth has been furnished by Dugdale's copy in "Antiquities of Warwickshire" of the epitaph on the tomb at Stratford to the effect that the poet died on the 23d of April "in the year of our Lord 1616 and of his age 53." This has been misconstrued as meaning that Shakespeare died when he was 53, whereas he died either on or in the immediate vicinity of his birthday and had just completed his fifty-second year, a fact more or less evident from the baptismal record, which dates his birth 1564.

The most trustworthy method, it would seem, of determining the so-far-as-possible exact day of the dramatist's birth, is to have recourse to the contemporary practice regarding the baptism and christening of infants. In the age of Elizabeth, it was the rule that baptism should not be deferred any longer than the Sunday or other holyday next after birth "unless upon a great and reasonable cause, to be declared to the curate and by him approved." Easter Sunday, 1564, fell on April 9. The next holyday was Wednesday, April 19, the feast of St. Alphege, Archbishop and martyr; the next was Sunday, April 23, St. George's Day; the next was Tuesday, April 25, St. Mark's Day. If Shakespeare had

been born any time between the 16th and 20th, he would have been baptized on St. George's Day. If the birth took place on Friday, the 21st, or on Saturday, the 22d, the strict formality would be to baptize the child on St. Mark's Day, the 25th. But the old tradition from pre-Reformation times observed St. Mark's Day as a day of penance, when all crosses were draped in black, when the husbandmen observed strict abstinence from servile works, in many parts of the kingdom, and when superstition had it that the ghosts of those who were to die within the year walked forth at nightfall in the churchyard. Almost certainly John Shakespeare and Mary Arden would regard with high disfavor such a day for the baptism of their son. And if he were born on Sunday there was the additional reason that only one clear day intervened before St. Mark's feast. There remained only the Morrow of St. Mark, Wednesday, April 26, and on that day the sacrament was actually administered: it would seem most reasonable, then, to place the day of Shakespeare's birth either on Friday, April 21, Saturday, the 22d, or Sunday, the 23d, 1564.¹⁹

The Birthplace.—The two joined houses, converted into a single domicile and sheltering a public museum, that stand on the north side of Henley Street, Stratford, a shrine for incessant pilgrims, in its present estate marks only the spot where William Shakespeare was born. The portion to the east, as has been noted above, was purchased by John Shakespeare in 1556, and there is no evidence that he had any connection beyond a party wall with the house to the west before 1575. Yet the western half has been designated as the poet's birthplace since 1759, and the actual room pointed out as on the first floor. The long occupancy of the western half by the poet's collateral descendants, most probably accounts

¹⁹Patriotism, combined with the coincidence of Shakespeare's death on April 23, has established a firm conviction that the great dramatist was born on St. George's day.

for its identification as his birthplace. The cellar beneath the house is all that remains as it was originally in the April of 1564. For the rest, some Elizabethan timbering and masonry is all that survives of the material trappings of Shakespeare's entrance on this mortal coil.

John Shakespeare was a glover by trade (though apparently he dealt in various commodities at odd times), as is revealed by the corporation books of Stratford, a fact which reasonably demonstrates the seemingly legendary character of the "butcher boy" tradition regarding the dramatist's youthful occupation. For the Tanner's Act, passed in 1530 and continually renewed until it became obsolete and was repealed in 1863, forbade butchers to mingle in any way with the craft of curriers and tanners, partly because they had taken to issuing shoddy leather and partly to prevent them from buying stolen cattle and making away with the hides. It is a rather interesting picture, that which Aubrey gives us, of William Shakespeare exercising his father's trade—"when he killed a calf he would do it in high style, and make a speech." But alas for such charming fictions!

Apparently the business prospered, for, when the new baby boy was three months old, and the plague was raging with unwonted vehemence at Stratford, due, most likely, to wretched sanitation (which, in great likelihood, was the source of Shakespeare's own final illness), John Shakespeare contributed generously to the relief of its poverty-stricken victims—almost a tenth of the population had succumbed. He was steadily increasing in prominence in his small municipality. Upon the occasion of the mutilation of the Guild Chapel of the Guild of the Holy Cross, the Blessed Virgin and St. John the Baptist, which had been suppressed by Henry VIII and despoiled by Elizabeth in 1563, the poet's father had been one of the chamberlains through whom the expenses of the mutilation were defrayed, an office which, like his subsequent bailiffship in 1568, of course involved the

taking of the oath of supremacy and at least outward conformity with the Protestant rule. Halliwell-Phillips had little doubt but that he "was one of the many of those holding a similar position in the Catholic stronghold of Warwickshire who were secretly attached to the old religion. If this had not been the case, it is impossible to believe, no matter how plausible were the explanations that offered, that his name could, at a subsequent period and after the great penal legislation in 1581, have been included in more than one list of suspected recusants. For this he has been termed an unconscientious hypocrite, but . . . it is altogether unfair to place an enforced in the same category with a spontaneous insincerity. Some, anyhow, will be found to say a kind word in excuse for a man who, in times of a virulent and crushing persecution, was unwilling to sacrifice the temporal interests of his wife and children as well as his own on the altar of open nonconformity."²⁰

On July 4, 1565, he reached the dignity of alderman, and from 1567 on he was accorded the honorable title of Mister in the corporation archives. At Michaelmas, 1568, he attained the highest office in the municipal gift, that of bailiff, and during his year of tenure the corporation for the first time entertained actors at Stratford, conclusive proof, at least, that he was not a Puritan. The Queen's Company and the Earl of Worcester's Company each received from him an official welcome²¹—and this possibly was William Shakespeare's first attendance upon a play.

Meantime another son had been born, Gilbert, baptized on October 13, 1566, and three years later a daughter, Joan, baptized on April 15, 1569. In September, 1571, the father was elected chief alderman, a post retained for a year, and in that month a daughter, Ann, was born, baptized on September 28, and buried eight years later

²⁰*Op. cit.*, I, p. 12.

²¹*Cf. J. W. Gray, op. cit.*, p. 148.

in April, 1579. In the spring of 1574 another son was born, Richard, baptized on March 11, and still later a third boy, Edmund, baptized May 3, 1580—all three sons, together with their sister, Joan, attaining maturity, the lineal line of descent terminating about the beginning of the eighteenth century.

After Michaelmas, 1572, John Shakespeare took a less active part in municipal affairs, and it is apparent that the family incapacity to remain consistently affluent, a failing which beset Henry in his management of the ancestral farm, had likewise settled upon him, for his wife's property became alienated before long through a mortgage of some forty pounds, and there were pressing actions for debt in 1586, some time after William had taken his departure for London. In truth, John Shakespeare vastly more resembles one of our early-twentieth-century American "captains of industry" than he does an Elizabethan tradesman. Obscure beginnings, a rapid rise to success and a balloon-like collapse—it is all remarkably contemporary in its aspect!

With his large and growing family, however, and his own improved position as an officer of the corporation, it would seem most natural that John Shakespeare should desire the education of his sons. Happily, in view of his declining fortunes, free tuition might be had at the Stratford Grammar School (which had been established by the Guild, circa 1450, and taken over by the Crown under Henry VIII, the master receiving £10 a year, and being prohibited from receiving anything from his pupils). There in all likelihood William Shakespeare acquired the "small Latin and less Greek" which the humanistic Ben Jonson grudgingly credited to him.²² It is, of course, so purely a matter of conjecture, inasmuch as nothing whatever is known of the curriculum of the Stratford school, that it is hardly profitable to discuss

²²"To the memory of my beloved the author, Mr. William Shakespeare, and what he hath left us,"—line 30.

the problem at any length herein, lest dialectics cease to be pedestrian and so lose a valuable advantage.²³ What Shakespeare unquestionably did acquire, somewhere in his career, was the ability to write quite legibly in the "Old English" character, a method somewhat similar to that still in vogue in certain parts of Germany. The Italian script had not as yet penetrated beyond the universities and the upper ranks of society, nor was it then wholly fashionable even there. The Bible in the vernacular was apparently fairly familiar to Shakespeare; and, as a result of his supposed days in the grammar school, Ovid most certainly was among his "small Latin." Where he had acquired the grammatical if not idiomatic French of *Henry V* was a mystery until Professor Wallace, of the University of Nebraska, unearthed Shakespeare's name in the Rolls Office, in the documents of a legal action, and revealed Shakespeare's residence in London with the family of Christopher Mountjoy, a hair-dresser and Huguenot French refugee.²⁴

Shakespeare was still in school, when Queen Elizabeth made a progress through Warwickshire in July, 1575, to visit her favorite, the Earl of Leicester, at his castle in Kenilworth, 15 miles from Stratford. It is an agreeable fancy that his father may have taken him to witness the pageants and masques in Kenilworth Park, where the old Coventry play of "Hock Tuesday" was performed to Her Majesty's enthusiastic applause. Indeed, it is more substantial than a fancy—it partakes of likelihood.

²³There is a rather interesting consideration of the topic by Spencer Baynes in "Shakespeare Studies," 1894, pp. 147, *et seq.*, entitled "What Shakespeare Learnt at School."

The most valuable contribution, however, is "Shakespeare's Belesenheit," by H. R. D. Anders, Berlin, press of Georg Reimer, 1904, accessible also in English translation, same press and date, under the title of "Shakespeare's Books." It is the best book on the topic that has so far appeared.

²⁴Cf. "The Facts about Shakespeare," Neilson-Thorndike, p. 27; also "New Shakespeare Discoveries," C. W. Wallace, *Harper's Magazine*, March, 1910.

It was not long after this, too, that John Shakespeare's straitened finances compelled him, as the Stratford tradition bears witness, to withdraw his son from school and undertake his business education. Whether he was apprenticed, or whether he was associated with his father, is as unknown as the character of the dramatist's occupation from his fourteenth to his eighteenth year, or until 1582. In that year he was married.

THOMAS QUINN BEESLEY.

Princeton University,
Princeton, N. J.

EDUCATIONAL NOTES

THE DOMINANT INTEREST IN EDUCATION

In all this maze of varied interests, does not the classroom teacher often wonder how she can utilize any of them for actual schoolroom practice? Too often it seems to her that these things are good topics for discussion at teachers' meetings, but as she goes into her schoolroom the day after the meeting she cannot see how it helped her in her daily work. This is a common experience. Now the classroom teacher can and will utilize the new interests, but she needs to have "the abstract made concrete." Where may she begin? Her first step is to know thoroughly the physical and psychological development of the children in her schoolroom. This means that she will know what instincts are uppermost and how to make her appeal so as to develop those instincts properly.

She finds that the collecting instinct manifests itself strongly at about eight or nine years of age, and should last through life. The collecting of useless bits of glass, old bottles, birds' eggs by robbing nests, collecting buttons, stamps, "as many white horses as you can see," may be turned into a desire to collect useful pictures from magazines for the geography or history lesson; collecting rocks or animals for a school exhibit, or the making of scrap book clippings for schoolroom topics. If properly trained, the child in adult life collects for good motives, as food, clothing and shelter for his family. If not trained or allowed to go into wrong channels, he may develop into "an uncollectable," otherwise known as a tramp or hobo. Or, he may collect that which belongs to other people. These results of training instincts properly or improperly may be traced in the case of every instinct. The wise teacher must often search the outside world for appealing interests when these various in-

instincts develop and she must bring her findings into the schoolroom. It must be an interest in "human life itself" and not in dead accessories.

When the teacher reads that "the development of the sensory centers is ahead of that of the motor centers," in the young child, she may translate it to mean that ears and eyes are keen. She knows, then, why the child loves to handle things and to move about, and she sees the futility of the passive education in the "scholastic cell"—the screwed-down seat. She knows, too, that the motor centers, controlling hand and fingers, are immature, and so avoids requiring fine work for the hands.

Let the teacher once become interested in the developing of the child's imagination, she finds it is a wonderful make-believe and "acting-out" world, and it will prove of greater interest than the month's "best seller." To be the fire engine, the horse, the policeman, the school teacher, the king, the fir tree, the castle door or the princess, in dramatic plays, gives standard ideas of objects and people, and through vicarious experience changes one little life into many lives. True, this same imagination may confuse images and memory. It may lead to a belief that things are true, when they are untrue; to "spinning yarns" and to imaginary companions; but when the teacher understands these, she will know how to best deal with them.

This teacher, who is trying to understand life, finds that the power to inhibit is a growth. She finds that it works better through approbation, and in this way only can many children be trained to control their actions until the right habits are formed. The approbation must come in the early years from the mother. Such expressions as, "Mother is pleased when you come to her," or, "Mother wishes you to do it this way," render the right action easy. Later on, the teacher's approval counts for more, even, than the mother's praise. In the third stage, it is the approbation of the team or group that governs actions.

What a big vision the teacher gets when she finds that in training the instinct of play properly, she is training for future citizenship. Play is "getting rid of surplus nervous energy," it is a preparation for life, and it is life. If the test of a man's culture is the way he uses his leisure time, we must train for that leisure. So long as you do your work in the play spirit, you do it better, and with less fatigue. You keep the balance between play and work. The child comes to a time when he must know the difference between play and work. He must not confuse play, work and drudgery, however. "Drudgery is work without the play spirit." Some one has told us that "play is God's method of teaching children how to work."

One of the many things that the new point of view in education has shown us is that, though the three R's are of great importance, "to teach the mere facts of the three R's never made an educated person" Rather, we must have a full, rich curriculum that makes the school not a place to get information for life, but a preparation—nay, life itself. If we stress the preparation for life theory too much we get the idea of, "Come, let us be miserable now, that we may be happy in heaven"—an idea so prevalent in other ages than ours.

To sum up, there are about four things we must do in order to take this life-interest theory and make it effective in the schoolroom. First, we must be brave enough to cast out of our curriculum methods and materials not used in the outside world today. For a tactful and successful way of doing this in the subject of arithmetic, see the Connersville (Ind.) course of study in mathematics prepared by Mr. G. M. Wilson in cooperation with the citizens of the community. New arithmetics on the market today are daring to introduce the banking methods of computing interest, parcel post and business forms. They are eliminating long, impossible examples, partial payment problems, cases in percentage, etc. The test of

spelling has come to be a test in the written form in context and not in long lists of unrelated words in an artificial setting. In every subject might be traced the new dominant interest of life itself.

Secondly, we must bring all that is good in life itself into the schoolroom. Isn't it rather a new idea to utilize interesting occurrences outside as material for schoolroom work? When you went to school did you draw a picture of the circus parade for your "reg'lar" drawing lesson? The chances are that you drew it and showed it to your partner across the aisle when you were pretty sure the teacher wasn't looking! Did you model this same parade in clay, cut it out of paper or write a composition about it? Did you ever hear of a spelling lesson taken from words necessary to write up an excursion in search of frogs' eggs for the school aquarium? These were not even "accessories" in those days; they were "taboo."

In the third place, the idea of the school as a social group must come. Then, in school, as in life itself, it will be a virtue and not a crime to help your neighbor. All schoolrooms will be provided with movable chairs so as to quickly form the group. We will do away with the enforced isolation of the screwed-down seat with the aisle between. Children will read to a critical but sympathetic audience of other children and endeavor to read their best so as to get their message over to others. In making a good recitation, they will "stick to the point," else the hearers will demand that they do. They will never lose sight of their responsibility to their group.

As a fourth point in the summary, when school is life itself, children will do things with initiative and exercise their own judgment to a greater extent than is allowed now. They will strive to do an original piece of work, rather than to work *en masse* and by dictation. Leadership will be developed and not suppressed, because the big outside world needs leaders. Courses in good citizen-

ship will be given in every school—not in a few only—from the first grade up through the high school. The hygiene of instruction will be a big consideration. Such topics as thinking or memorizing the fatigue curve in relation to the daily program, scales for measuring the efficiency in school subjects and a host of other embryo material will be practically worked out for this teacher and all others who wish to utilize the new interest in life itself as they teach from day to day.

Some one has spoken of the child as the “last serf of civilization.” What is to lead him into freedom? Not books, nor schools, nor teachers, nor courses of study alone. These, alone, have been tried and found wanting. The child can be led into freedom and the more abundant life by those who have “a dominant interest in human life itself,” with the knowledge and courage to apply it in schoolroom practice.—*Journal of Education*, September 23, 1915.

THE TEACHING OF ART IN PRIMARY SCHOOLS

I have often wondered why people who show the most commendable common-sense in the other activities of life, make that admirable characteristic chiefly conspicuous by its absence when they attack any problem supposed to be artistic, and I believe that here is a key which will unlock a door opening into the light. And this brings us back to the first question. What is art, anyway, and what place has it in the primary school? Here let us quote, “Art is not a thing to be done. Art is only the best way of doing anything.” This makes of art a sort of sublime common-sense, if one might use such a term. Art is not a subject to be taught, but a way of working, by means of which necessary and useful tasks are made beautiful. It is the conscious addition of the desire for and the determined achievement of beauty in the environment, in the work of our hands, in whatever we find

to do. When this thought and belief is in the mind of the teacher, she does not produce the kind of work with which our exhibits are crowded.

She formulates her creed in about this way: the desire for expression in terms of beauty is a natural human characteristic. As soon as a human being craves beauty he produces it. We see this proven in the work of savages who decorate their bowls and carve their canoe paddles, and decorate their garments and their houses.

Art, being a natural human way of doing things beautifully, there is nothing necessarily vague or far away or mysterious about it. We as teachers are concerned with the beginnings of art expression, not the higher forms, and almost always the natural way of going about a task, if we do it supremely well, is the artistic way. With these two ideas in mind, the teacher looks about her and discovers in her own schoolroom in immediate relation to her own work and the work of the children a multitude of things that need to be done, both for the purpose of giving the child a chance to express himself freely in terms of material, and for the purpose of realizing beauty in the environment.

Do you think such a teacher ever gets a live, growing child to making a copy of a picture drawn by an adult, or has him spend his precious time painfully cutting around a badly drawn pattern? Such a teacher begins at once with the natural and most accessible material, to get the child to give back to her in terms of drawing and building the ideas she has awakened in her lessons in geography and language.

There are just two kinds of teachers in the world, the kind of teacher who teaches subjects and the kind who teaches children. If I had the doing of things I believe I should like to send all those who teach subjects to found a colony where they could teach each other, but I should never be willing to part with one who teaches children.

The first type of teacher produces in the art class,

while the children are studying Indian life, carefully drawn color scales, because that is in the first paragraph of the outline for the month. The second type has in the sand table a miniature Indian village with wigwams, canoes, bowls, and real Indians manufactured by the children; the blackboards show free illustrations in the bold, graphic language of children, so crude considered as drawing, so perfectly adequate as a means of expression for the child, and intelligible even to the dulled perception of the adult. Sometimes a drawing made by a child in second grade has to be "explained" but usually it tells the story.

The free expression lessons come more easily than the lessons which have for their aim the definite creation of beautiful forms. Why? Because the teacher fails to remember that art is not, as the advertiser would have us believe, a search for "something different." . . .

You see, my point of view is that art is for life's sake, and it is, as has been said of Boston, a state of mind, rather than a set of rules or specifications for creating beauty. In the primary grades it leads to the setting free of all the beautiful impulses of the child to draw, construct, imagine and make. It makes the schoolroom orderly, simple and beautiful. It makes the teacher care for her clothes that she may delight the eyes of her little band. It makes flower gardens and shrubbery appear in the forlorn schoolyard, and starts vines growing over unsightly fences. It draws the fathers and mothers into a friendly plot to paint the schoolhouse and tint the walls. The teacher who catches the spirit will not be content with taking some ready-made pictures from an educational paper's art column and using them. She will study her boys and girls and her own work. She will, moreover, find out through her county superintendent where to find the books which will tell her clearly just what the principles of art instruction are, and what are the

best ways of instructing her pupils in these accepted principles. For when you get into the real work, the body of knowledge necessary to a teacher who really teaches art to her pupils through the problems of the environment, is just as important, just as well formulated, and almost as accessible as the body of knowledge in geography or history. No primary teacher who had not gone beyond the content of the outline in geography could expect to teach a primary school. Why expect to teach the creation of beautiful form and color without preparation? Fortunately, there are now on the market some books well written, direct and well illustrated, which will put any teacher who cares to know in a position to do constructive, intelligent teaching in the primary school. . . .

We are teaching art for the child's sake and for life's sake. Our best results are not on paper, but the visible results are an index to our mental processes, and to the present state of the pupil's development. What to teach is all about us in the things that need to be done. The way to do any work is to do it as directly and finely as possible, meeting the immediate necessities in the best possible way and never accepting a makeshift, nor allowing ourselves to say, "it is good enough," unless it is our best.—*The Nebraska Teacher*, October, 1915.

THE DANGERS OF VOCATIONALISM IN SECONDARY SCHOOLS

School men are beginning to feel that there are some things that the schools should not undertake to do. To make the high schools apprentice shops for big business is an effective way of destroying the dominant aim which should run through the entire public-school system. This does not imply that some knowledge of industrial life shall not be given incidentally, but it does mean that the emphasis of education shall be centered upon civic effi-

ciency and personal culture. It is pertinent to insist that the eight hours a day should have some definite consideration. To insist that early in the life of our school pupils, definite choices shall be made for occupations in terms of participation in industry is un-American, and this is not mere rhetoric.

The opportunity for any boy or girl to go as far in education as that boy or girl desires to go should be kept uppermost in the minds of those who are making schedules and programs and discussing educational theory. No one has the gift of prophecy to stand at the threshold of the secondary school period and predict what the future of any boy or girl may be, and it seems perfectly logical and sane to say that one of the chief purposes of the secondary school shall be just that element of self-discovery, self-mastery and self-realization which comes through the exercise of powers which normal boys and girls possess.

Any teacher or principal who does not catch the vision of growing powers and budding interests will have little influence in fashioning secondary education. It is easy for the man who stands at the farther end looking back over what has happened to tell what ought to have been done, but the future high school teacher is going to insist more and more that this type of philosopher or prophet shall put himself on the threshold in a definite situation and predict what the appropriate thing is that shall be done next. And this next thing is to be tied down to the things that ought to be done for these particular Toms, Dicks, Harrys, Marys, Janes and Susans who are children in our public schools. They are not to do what their fathers have done before them, nor it is desirable that they should.

The time has come in the development of our society when it seems imperative that boys and girls shall remain in school in increasingly larger numbers throughout the secondary school period. We have all ceased to

ape or fear an over-educational proletariat. To meet the problems of life in American society in the years that are to come, and to live a life abundantly, whether in the factory, in a profession, or on the farm, means more than mere skill or dexterity in the performance of some particular task in some highly specialized side of life.

When teachers can have a scholarship which means a living contact with the things that they are to teach, and when teachers can approach other work with a clear vision of their own mental development, and when teachers can utilize the subjects which they teach as instruments or processes in the development of the faculties and powers of boys and girls, we shall begin to understand what teaching really means. When boys and girls find themselves through this self-realizing process, we shall have the best possible basis for future successes, whether in industry or in higher forms of education.

Our American communities should be furnished typical cosmopolitan high schools. Our nation of democracy is to find it is notably self-conscious in the life of all of our children in our secondary schools. Whatever keen demand there may be for special types of schools, such demand should find expression within these cosmopolitan high schools. Those who are inclined to be skeptical about the achievements of our public schools must be reminded again and again that our public schools are the effective agencies in the nationalization of children from every quarter of the globe. The high school today and the high school of the future must be regarded as the common universal institution which our society utilizes in the making of our democratic national life.—*Teaching*, April 1, 1915.

PRIMARY READERS

A Sister, taking a correspondence course on Primary Methods, makes the following comments on passages

quoted from the First and Second Readers of the Social and Industrial Science Series, by Catherine Dopp, Ph.D.:

"The extracts from the books named are barbarous. They produced so unpleasant an effect that we felt a decided unwillingness to send for them or to put them into the hands of young Sisters—who have not yet read very much on related subjects—unless expressly advised to do so.

"If a little Christian is to develop into a big Christian he must not be placed for his education in the abodes of savages, real or imaginary, especially in such a way as to feel their life around him. He would feel savage life if he read those books and practiced 'Things to Do.' A child, by the very strength of his imagination, lives more keenly in his imaginary worlds than he does in the more or less puzzling and unaccommodating world of his frail body; but his surroundings supply the elements of that imagination and in that he cannot choose for himself. He is made by the atmosphere around him. In these readers his attention would be caught and held by the fascination, just as he would be absorbed in anything terrifying or exciting—and the savage flavor would remain. The 'Things to Think About' would set him dreaming of savagery. The 'Things to Do' would rouse him to imitation. The coarse and brutal play would deepen cruel instincts in inherently evil children and vitiate the sweetness of mind of those who were better bred. Unless as a means of watching and frustrating the designs of the enemy of souls, there is nothing in such books for us."

DISCUSSION

TEACHING RELIGION IN THE PRIMARY GRADES

In an extract from Cardinal Vaughn's letter "On the Religious Training of Children," quoted in "Doctrine Explanations," by the Sisters of Notre Dame, his Eminence says that the Catechism is a complete summary of all that a Christian needs to know, but that it needs a commentator to develop its life and full meaning—that the work of the Church and of the catechist is to unfold the divine and human life hidden within it.

These words were not applied to the Baltimore Catechism but they might have been.

The Cardinal adds that that life is the life of the Man—God; that we must introduce the children to our Lord and His Blessed Mother; and fill them with love and reverence—with warm feelings of filial, childlike confidence.

That seems to be just the aim of Religion, First and Second Books. Our Lord and His Blessed Mother, His Apostles and suppliants are made real to the children by the method employed, in which familiar daily surroundings are made the means of understanding spiritual things, or arousing strong feelings and of providing expression for the ideas and feelings generated. The Baltimore Catechism gives the facts; the books prepare the teaching of them. The Catechism gives the truths of faith with theological exactness; the books give them as a teacher must if they are to be assimilated and loved.

At the first reading the idea of Catechism does not arise. It is only upon study that one realizes that these are a series of carefully planned teaching lessons upon fundamental truths. With pedagogical skill the mind of the child is roused to a keener sense of the love underlying the common relations of life; and then from the

love which he knows, because he can observe and experience it, he is led to a realization of the love of God and of His providence for us; and while without dry coercion he is absorbing these truths, he learns of the Catechism at least as much as the second grade child learns, but he gets it so blended with environment and supported by it that the common things of life take on somewhat the character of sacramentals inasmuch as they become signs of spiritual things.

In Religion, First and Second Books, may be found most of the truths contained in the first seven chapters of the Baltimore Catechism, and some from the eighteenth, the twenty-eighth and the twenty-ninth, as well as the little instructions before the Mass prayers. The order of presentation is not the same, nor are all the answers used. Those that are used are such as can be illustrated concretely, especially such as are of more immediate interest to a little child. Then, by means of incidents from daily life, Bible stories, pictures, songs, games, drawing and other manual occupations, the sand table, and by correlation with all the child's experiences, the truths are expanded, explained and made tangible and living to him.

In the study of Christian Doctrine as presented in Religion, First and Second Books, children are attracted and held by the freshness and simplicity and the love that throbs throughout the lessons, from the parental love of the robins, the love and devotion of human parents, up to the powerful, all-embracing love of the Adorable Trinity.

In the two years' work outlined, the Fourth Commandment is made almost continually the theme, but our Divine Lord is the central figure. Through His teaching and example the thought of our Heavenly Father is dwelt upon most lovingly as the Father of Jesus and of us all; and in the story of the Annunciation opportunity is given

for teaching about the Holy Ghost, so that the children hear about the Three Divine Persons.

In the First Book the love and reverence for father and mother and the worship of God as our Father are presented again and again in new ways until other things take a dimmer and less conscious place in the consciousness even of an adult. If, as has been said, disobedience and a lack of reverence are the curse of our age, this positive and winning attitude towards obedience and reverence for authority is a blessed foundation for a new state of things.

In the Second Book obedience in its various phases is the leading lesson, and here as in the First Book the lessons center around our Lord. The virtue is taught first. It is not defined, but by means of analogy and Bible stories, we are made to absorb the idea of the love with which God regards that filial relation that gives Him such undivided homage.

The duty of private worship is taught by the story of the shepherds and of fidelity to God in a hidden life. The ceremonies of public worship are associated with the visit of the Magi and their attendants to the cave at Bethlehem. The most perfect adoration of God's will is illustrated by the flight into Egypt, and in connection with the flight, Herod, whom the children abhor, is described as the slave of the seven vices that are the root of all the evils that could possibly molest their white souls.

Redemption is the theme of the last chapter. It includes creation, the garden of Eden, the fall and its consequences, and the last lessons are of the love that awaits a returning sinner or goes out to seek a wanderer. The protection, providence and power of God, His omniscience, justice, holiness, mercy and other perfections, especially His love, have been impressed upon the child's observation by the Bible stories and related lessons of the two books.

The nature study in this chapter is, "The Water Lily and the Minnow." It is of real interest in itself. It is followed by four stories of God's tenderness and searching love for souls. The child who studies this chapter after the preceding prescribed work will be dull indeed if he doesn't begin to understand the difference between a soul estranged from God and a ransomed soul. Children, although they can have no clear conception of the slavery of sin nor the redeeming power of God's grace, can get a very clear idea of the difference between the cold, dark life in the muddy bottom of the pond, and the beauty, warmth and fragrance of the water lily's new life in the full glow of God's sunshine. That is a figure of what God does for our souls.

Prayer runs through the books like a distinguishing thread that marks the tissue of the work as God's own. The "Our Father" is taught in connection with the story of Jesus' home with His Father in Heaven; and the "Hail, Mary" follows the story of the Annunciation. But it is the spirit of prayer, the at-homeness with thoughts of God, that grows as one studies these little books. Concrete examples are given, and with the help of the teacher's questions, the child in his degree can discover in them the qualities of prayer—attention, diffidence in self, confidence in God, faith, love, trust and perseverance.

Attendance at Mass is taken for granted as the Catholic way of celebrating birthdays. The doctrine of the Holy Eucharist is prepared for by the story of the "Loaves and Fishes," and the song that follows it—

"For the little seed that grows
Into wheat or into rose,
Dearest Lord, we thank you!"

as well as by the "Calming of the Tempest" and our Lord's walking on the sea, which display God's power over creatures and His ability to do anything He wishes.

The Ten Commandments; the two great precepts of charity; the overcoming of temptation; forgiveness of sin; devotion to the Blessed Mother, Saint Joseph and the Guardian Angels; the devotional use of creatures and the necessity and justice of fulfilling God's will are all brought forward in the place at which it seems most likely that the child's mind can grasp them, because of the lessons that have led up to each.

These same doctrines taught from the Baltimore Catechism would serve as texts from which a teacher would plan lessons. If properly taught they would have an effect similar to that of the books; but if the doctrines were simply forced in as memory work, they would not be understood, nor would they be associated with conduct and so would not be sure to do what Cardinal Vaughn says that religious teaching ought to do—unfold before the children the life of our Lord and introduce them to all that God loves.

SISTER M. MAGDALENA.

Saint Vincent's Convent,
St. John, N. B., Canada.

PRACTICAL APPLICATION OF THE DOCTRINE OF EVOLUTION TO
GRADE WORK

"The doctrine of evolution teaches us to look upon the world around us—our art, science, literature, institutions, religious life—as an integral, an essential part of our environment, and it teaches us to look upon education as the plastic period of adapting and adjusting our self-active organism to this vast series of hereditary acquisitions."

I quote this maxim of Butler's at length and in his exact words, because I feel that it expresses so concisely the value of the teachings of evolution on the educational system; and, in an especial manner, the point in question.

Before the doctrine of evolution was more than a theory—for it is no new subject, but rather one which lay undeveloped along its practical, educational lines until later years—it was held that the child had all the mental powers that the adult had; and that he possessed the same ability of using the muscle groups; but that these powers, mental and physical, awaited, dormant, the magic wand of the school teacher, to release them from bondage! (The more common name of this fairy wand being the prosaic one "textbook.") The function of the school, then, was to point out how the mental and motor senses should act (though these names were not used), and to properly fill the brain with knowledge that the pupil might thereby adapt himself to his surroundings. It was not known that the mental faculties grow and develop; at least, not in the sense that evolution has taught. It was not believed that the large muscle groups develop before the fine muscle centers, but rather that all grew at one and the same time, and could be used by "young and old" alike. Such phrases as "apperceptive faculties of the brain," "assimilation of knowledge," "association of ideas," were unheard of; and the processes of "brain growth," "mental action," "mental development" were entirely undreamed of, in our present sense, I mean.

What was required of the man was taught to the boy, but the method of presentation, the proper time for the different studies, was not thoroughly adjusted. The child, as soon as he could decipher words, was set to memorizing definitions, rules, poetry, everything almost; for the brain was looked upon as a sort of "box" which only needed to be properly "packed" throughout the school life, and finally the perfect specimen would be attained.

Though I do not wish to unnecessarily point out failures in the old methods of teaching; and though I realize that in future educational reforms the present systems will receive their share of criticism—for such must

be the way in all reforms; past experiences, pleasant and unpleasant, must ever be the stepping stones to present successes—there can be no doubt that modern methods of instruction are a vast improvement. And much of this improvement is due to the practical, reasonable doctrines of evolution. I use the word “reasonable” because I am of the opinion that many of the theories of evolution deny the supernatural, and that most of the biologists are too prone to give Nature and natural phenomena the entire credit for the present progress of man; and that the pendulum in favor of evolutionary beliefs is swinging too far in the opposite extreme. But for the elementary grades, the effect of the studies of child development, brought about through the doctrine of evolution, has been very pronounced. Kirkpatrick so clearly explains this result, which has proven of such benefit. “The studies of Bryan, Hancock and others,” he says, “have demonstrated what is evident to every close observer, that, in general, children use the larger muscle groups earlier than those concerned in finely adjusted movements. It follows, therefore, that the large number of finely adjusted movements required in making small letters accurately at an early age must result in a specialization of the smaller nerve and muscle centers long before their natural time of development. Poor writing and drawing, which nearly always appears in about the sixth grade, may be one of the effects of lack of harmony in development, produced by the premature or excessive training of the finer muscle centers. Further, there can be no doubt, that the detailed analyses and exact definitions so often required of young children are opposed to the natural order of brain development, and therefore destructive of interest and disturbing to the natural processes of mental growth. As the science of child study progresses, such interference with the natural processes of physical and mental development should become less and less.” Since the arrest of physi-

cal and mental development is caused so easily in the time spent in the grades, we can discern plainly, how the doctrines of evolution, if understood by the teacher, will better and lighten her efforts. They have pointed out the condition of affairs and its effective remedy, for her express enlightenment and benefit. She obtains a more intimate and a broader insight into child character, and can thereby be aided in the training and culture of her pupils. She recognizes individuality, and can reach the best results, "when she is able to fit the work to the individual needs, so that every child may be molded according to the same general type as other children, and developed so as to bring out the highest and best of his individual characteristics."

The practical adaptation of the theories of mental life, its gradual increase in power and ability, its susceptibility to physical, environmental influences, and the doctrines of physical and mental development, clearly show the necessity of courses in the grades which are adjusted to the experience and need of the child. And to this goal the scientists and students of biology and the progress of the human race, are steadily, earnestly forging their way; this is the star upon which they are gazing and to which they have fastened their hopes, and may their efforts be soon crowned with success!

SISTER M. THERESE, *P.H. of J. C.*

Fort Wayne, Ind.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

With the largest enrollment in its history the Catholic University of America began the scholastic year of 1915-16 on Tuesday, September 28. The solemn opening took place Sunday, October 3, with the celebration of solemn High Mass by the Very Rev. Vice-Rector, George A. Dougherty, D.D. The various faculties of the University attired in academic robes, and as many of the students as could be accommodated in the chapel of Gibbons Hall attended the ceremony. The Right Rev. Rector, Bishop Shahan, administered the oath of office to all the members of the teaching staff, and preached the opening sermon.

The new appointments for the present year are as follows:

Rev. John Augustine Ryan, D.D., has been appointed instructor in Political Science. Dr. Ryan was graduated from the Christian Brothers' High School, St. Paul, in 1887; from St. Thomas College in the same city, 1892, and ordained at St. Paul Seminary, June 4, 1898. From that date until June, 1902, he was a student at this University, from which he received the degree of Doctor of Sacred Theology in 1906. From 1902 until 1915 he was professor of moral theology and economics in the St. Paul Seminary. He is the author of "A Living Wage" (1906), his dissertation for the doctorate; "Francisco Ferrer, Criminal Conspirator" (1911); "Alleged Socialism of the Church Fathers" (1913); and joint author with Morris Hillquit of "Socialism: Promise or Menace" (1914). In addition, he has written a large number of pamphlets and magazine articles on social and ethical topics, and some twenty-five articles for the Catholic Encyclopedia.

Rev. John O'Grady, Ph.D., has been appointed instructor in Sociology and Economics. He is a graduate of All Hallows College, Dublin, Ireland, where he was ordained in 1909 for the diocese of Omaha. During 1910 and 1911 he was associate editor of the *Omaha True Voice*. In October, 1912, he entered this University for the purpose of carrying on studies in economics with Dr. O'Hara, sociology with Dr. Kerby and psychology with Dr. Pace. In June, 1913, he received the degree of M.A. from the Catholic University, and in June, 1915, the degree of Doctor of Philosophy. During the summer sessions of 1913-1914 he pursued courses in sociology and economics at the University of Chicago. In 1914 and 1915 he was a mem-

ber of the Economic Seminary at Johns Hopkins University and during the summer of 1915 followed courses in sociology at Columbia University.

John Thomas Drury, A.M., has been appointed instructor in the Department of Economics. Mr. Drury was graduated from the Classical High School of Lynn, Mass., in 1908. He entered the Wharton School of Finance and Commerce of the University of Pennsylvania from which he received the degree of Bachelor of Science in Economics, in 1911. In 1914 he was awarded a Knights of Columbus scholarship at this University, and in June, 1915, received the degree Master of Arts.

Charles Callan Tansill, Ph.D., has been appointed instructor in the Department of American History. Dr. Tansill received the A.B. degree at the Catholic University in 1912, and the A.M. degree in 1913. In June, 1915, he received the degree Ph.D., his dissertation being entitled "The Pennsylvania-Maryland Boundary Controversy." He has been recently employed by the Carnegie Institute of Historical Research for special work on the Mexican relations with the United States between 1848 and 1853.

Rev. Leo Liguori McVay has been appointed instructor in the Department of Education. His philosophical and theological studies were made at St. Mary's Seminary, Baltimore. He was ordained to the priesthood on October 1, 1910, in the Cathedral of Sts. Peter and Paul, Providence, R. I., and in that year entered the Catholic University as a graduate student. In 1907 he received the A.B. degree at St. Mary's Seminary, Baltimore, and in 1911 at this University the degree of Bachelor of Canon Law and that of Licentiate of Canon Law in 1912. He has been an instructor in Education at the Catholic University Summer Schools since 1912, and since 1913 a member of the staff of the Catholic Sisters College, in the Department of Education.

Salvador Martinez de Alva has been appointed instructor in the Department of Spanish Language and Literature. Mr. De Alva graduated (1909) from the Mexican High School of Commerce and Administration, with the highest attainable distinction, and was for several years Mexican Consul at Texas City and at La Coruna, Spain.

Rev. Bernard McKenna, S.T.L. (1905), has been appointed secretary to Bishop Shahan. Fr. McKenna was until recently assistant pastor of St. Teresa's Church, Philadelphia, and previously for several years assistant pastor of the Church of the Blessed Sacrament in that city. He was ordained priest June 6, 1903, and was for a while stationed at the Cathedral whence he came to the University, where he spent three years devoting himself chiefly to ecclesiastical history, particularly to American Church History. In 1906-1907 he made a journey

to the Holy Land, in company with some learned Dominicans, and acquired there a special interest in all that pertains to the honor of Our Blessed Mother. During his priestly career he has devoted considerable time and effort to Marian art, and has frequently lectured on the cathedrals and shrines built in honor of Mary Immaculate. He returns to his alma mater fully equipped for the new work to which he will in great measure devote himself, the furtherance of the National Shrine of the Immaculate Conception at the Catholic University, relieving Bishop Shahan of the growing mass of detail work connected with the creation of the fund necessary for this noble enterprise.

A solemn Pontifical Mass of Requiem was celebrated by the Right Rev. Rector on Saturday, October 6, for the repose of the soul of the Right Rev. Thomas Conaty, D.D., Bishop of Los Angeles and second Rector of the Catholic University. In the death of Bishop Conaty the University lost a loyal and constant friend. As rector he was beloved by professors and students. His administration when the University was yet in its infancy was marked with rare tact and prudence.

Bishop Conaty was born in County Cavan, Ireland, August 1, 1847. His classical studies were made in Montreal College, and Holy Cross College, Worcester, and his theological course in the Grand Seminary, Montreal. While pastor of the Sacred Heart Church, Worcester, he was chosen President of the Catholic Total Abstinence Union of America, and from 1893 until 1897 was president of the Catholic Summer School of America, Plattsburg, N. Y. He served as rector of the Catholic University from 1896 until 1903. In 1901 he was elevated to the episcopate as Titular Bishop of Samos and in 1903 was placed over the see of Monterey and Los Angeles which he has administered with apostolic zeal and conspicuous success. The *Catholic University Bulletin* of October says of him: "Bishop Conaty was a born leader of Catholic laymen, especially those of high character and ardent faith. His noble, priestly example, his good sense and civic devotion, his courage and ready wit, his friendly relations with many non-Catholics of the highest distinction, made him a living religious force on the Pacific Coast. East and West he will long be regretted, but nowhere more than among the members of his own flock to whom he was the pattern of every virtue and the promise of

progress in all the great works of Catholicism confided to his love and his wisdom."

Requiem Mass was celebrated on October 21 for the repose of the soul of Michael Jenkins, Esq., for ten years a member of the Board of Trustees and Treasurer of the Catholic University. Mr. Jenkins died suddenly on September 7. *The Catholic University Bulletin* of October says of him: "His administration of our finances was most successful, and won the praise of all concerned with the progress of the University. Our gratitude cannot be properly expressed in words; only by our prayers can we hope to make some adequate return for the debt we owe to the good and true friend whose counsel and aid were never lacking to us, and whose prudence established on a solid basis the temporal welfare of the University.

"Mr. Jenkins was a constant benefactor of the University from its foundation to his death, and lived to see it repay in no small measure the affectionate interest which he took in all that concerned its welfare and honor. His obsequies performed in the Baltimore Cathedral gave evidence, by the distinguished attendance, of the profound respect in which he was held by the entire citizenship of that great city, and many wetted cheeks were the response to the beautiful discourse by which Cardinal Gibbons committed to the Father of Mercies the spirit of his life-long friend and counselor."

DEATH OF CATHOLIC EDUCATOR

His many friends in educational circles will be grieved to learn of the sudden death on October 7 of the Rev. John Conway, S.J., professor of philosophy, Georgetown University. Father Conway was born in Glasgow, Scotland, sixty-two years ago. He came to this country when a boy and made his course as a Jesuit novice at Woodstock, Md. Ordained a priest in 1882 he then pursued more advanced studies at Rome and Innsbruck, Austria. For many years he taught philosophy at Georgetown University and Canon Law in the University Law School. He was one of the most active members of the Catholic Educational Association and a pioneer organizer of the College Department.

RELIGIOUS EDUCATION ESSAY CONTEST

Through the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association was able to offer a prize of \$1,000 for the best essay on "The Essential Place of Religion in Education with an Outline of a Plan for Introducing Religious Teaching into the Public Schools."

Religion was to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed were "A Heavenly Father who holds nature and man alike in the hollow of His hand;" the commandment of Hillel and Jesus of Nazareth "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself;" the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

As a result of the announcement which was made in December, 1914, 1,381 persons representing every State in the Union except one entered the contest. The essays were limited to 10,000 words, and by June 1, the date of expiration of the contest, 432 essays had been filed. Five preliminary sets of judges read the same before the selections were passed up to the final Board of Judges. This Board consisted of Adelaide Steele Baylor, State Department of Education, Indianapolis, Ind.; William T. Foster, president, Reed College, Portland, Ore.; Louis Grossmann, principal, Teachers Institute, Hebrew Union College, Cincinnati, Ohio.; John H. Phillips, superintendent of schools, Birmingham, Ala.; Thomas E. Shields, Editor, CATHOLIC EDUCATIONAL REVIEW, Professor of Education, Catholic University of America, Washington, D. C.

The decision of the judges awarded the prize to Charles E. Rugh, University of California, Berkeley, Cal., and gave special mention to the essays presented by Laura H. Wild, Lake Erie College, Painesville, Ohio; Frances V. Frisbie, Wilkes-Barre, Pa.; Clarence Reed, Palo Alto, Cal.; Anna B. West, Newburyport, Mass.

KNIGHTS OF COLUMBUS FELLOWS

The first graduate scholars to hold fellowships on the Knights of Columbus foundation at the Catholic University

have drawn up the following set of resolutions in expression of their appreciation and gratitude:

"Whereas, the Knights of Columbus in harmony with their essential principles, the advancement of the Catholic religion and the welfare of our Republic, have established at the Catholic University of America fifty fellowships for the purpose of promoting the work of Catholic Education; and whereas the munificent sum of \$500,000 was freely donated by the individual members of that society for the most unique undertaking in the history of the world; and whereas the first beneficiaries of this endowment appreciate the motives of the order and understand their just expectations of those who have been favored by appointments on this foundation and acquainted by experience with the opportunities afforded by this generous donation, we have therefore

"*Resolved*, for ourselves and for our successors, to express our gratitude to the Knights of Columbus in general and in particular to those whose wisdom conceived and whose zeal completed so noble a design; that for this donation we pledge our allegiance to the order and our earnest endeavors in the accomplishment of its cherished objects. Therefore, we have further

"*Resolved*, respectfully to request the reading of this expression of our gratitude before the Supreme Council of the Order. We have also deemed the present an appropriate occasion for presenting a copy of these resolutions to each member of the Knights of Columbus Scholarship Committee, to the Catholic University of America, to the present Supreme Knight, James A. Flaherty, and to Edward L. Hearn, Past Supreme Knight. Fully to make known our appreciation of the bounty of this great national organization, we have unanimously resolved to publish these resolutions in the *Columbia*, the *Catholic University Bulletin* and the *CATHOLIC EDUCATIONAL REVIEW*.

"ESMONDE H. CALLAHAN,

"*Chairman, Resolutions Committee.*

"For the Fellows of the Knights of Columbus,
"Catholic University Endowment."

THE NATIONAL EDUCATIONAL ASSOCIATION

The fifty-third annual convention of the National Educational Association which partook of the nature of an Interna-

tional Congress on Education was held at Oakland, Cal., August 16 to 27. While the registration had not been recorded at the time of the publication of the official bulletin in September, it was felt that the numbers in attendance far exceeded those of St. Paul, a year ago. The meetings were open to the public, in conformity with the policy of all congresses held at the Exposition and the actual attendance was in consequence larger than the recorded registration will indicate. Twelve general meetings of the International Congress on Education were held and fifty-four meetings of the departmental congresses. Twenty different organizations held forty-nine different meetings during the two weeks. It is estimated that over five hundred different persons appeared on the programs of these various meetings. In spite of war conditions, thirty-one different countries were represented by officially accredited delegates or speakers, so that the meeting was more truly international in character than those of Chicago or St. Louis. Mr. David B. Johnson of Rock Hill, S. C., was elected president; Mr. Durand W. Springer of Ann Arbor, Mich., secretary; and Miss Grace W. Shepherd of Boise, Idaho, treasurer. The following preamble to the Declaration of Principles was adopted by the Association:

The Committee on Resolutions begs leave to present the following report for consideration and action as the message of this organization assembled in annual convention as an International Congress on Education, not only to the teachers and citizens of the United States, but also to teachers and citizens in all those countries which have, by their participation, contributed to the success of the Congress which is now about to close.

We appreciate the coming of the delegates and speakers from so many nations and thank them heartily for their participation and words of wisdom and cheer. The messages relating to educational conditions and problems in different countries have recorded much recent progress in the expansion and perfecting of educational systems, and have revealed clearly the growth of an educational internationalism and a conception of world civilization among those engaged in educational work. The progress recorded has been important and significant and promises much for the future.

On the other hand, the virtual breakdown of civilization in Europe, which has taken place since the last meeting of this Association, has revealed to us how ineffective after all have

been the systems of education upon which we have in the past placed so much dependence, in so far as the imparting of that type of education which would tend to preserve and advance the higher interests of civilization is concerned. In an age marked by so great an expansion of educational activities, such great industrial and commercial progress, such wonderful discoveries and advances in the application of science, and such progress in advancing the social welfare, we see nations heretofore devoted to the arts of peace and the advancement of civilization almost at once lapse into a barbarism which we a year ago would not have believed possible. Not only have the systems of education of Europe proved disappointing at the time of supreme test, but we cannot console ourselves that the results would have been markedly different with us had this nation engaged in such a titanic struggle.

Perhaps no greater work lies ahead of the school, in all lands and nations, than that of setting to work in an earnest endeavor to build up a more enduring type of civilization. We have made great progress in industry, commerce, and scientific work, but little as yet in establishing justice, good will, and the reign of law among nations. Our instruction, aside from those fundamental tool subjects which underlie all educational work, has been based upon too narrow an outlook. Nationalism has been pushed to the front and emphasized rather than international justice and good will. The heroes of each nation's history have been those who have done the greatest injury to other nations and who have killed the greatest number of foreigners rather than those who have conferred the greatest benefits on mankind. Our geography has related too much to the position, growth, and commercial progress of our own nation and too little to our relations with other peoples. Our patriotism has been too much concerned with our rights, and too little with our obligations; too much with securing advantages for ourselves, and too little with the extension of international justice and good will. There has been too much talk in all nations of "national honor" and "rallying to the defense of the flag," and too little of national obligations and responsibilities. The discipline of our schools has been too much the discipline of the intellect and the body, untempered by larger conceptions as to justice and good will among men.

The people of each and every nation need to sink their nationalism in a larger internationalism and to learn and teach the true place of their country among the nations of the earth. The task would not be so difficult if once it were resolutely undertaken. The people of different nationalities do not by nature hate one another and many illustrations of international friendliness manifest themselves at any opportunity. The masses of the people do not want war, but peace. Inter-

national hatreds are kept up by the governing classes and those who profit by such hatreds, and the basis for national jingoism and future international strife is continually implanted in the minds of the rising generation in the schools of the different nations. In most nations today the schools are deliberately used by those in authority to instil into the minds of the young an exaggerated nationalism, which can be touched off into international hatred at such moment as the governing authorities may desire.

Perhaps the greatest task which lies ahead of the school in all lands and countries is that of bending its energies toward the creation of a new order of international friendship, justice, and good will. Upon the public education systems of each State and nation lies the responsibility of enlarging the national conceptions and promoting good will among the nations of the earth. Entirely new values and standards for judging need to be created among the different peoples. In particular the school histories need to be rewritten and the teaching in history and geography in the schools needs to be entirely redirected. The emphasis now placed on the deeds of the soldier should be shifted to those who have created the best of our civilization and rendered the most lasting benefits to mankind. The emphasis now placed on wars should be shifted to the gains to civilization made in the intervals between wars, and war should be shown in its true light as a destroyer of what civilization creates. The biologic, economic, and human waste of war should be emphasized, and the fact that war is the breakdown of law and order and civilized society should be made clear to the young. Upon those who teach, but especially upon those who organize and administer education, rests the responsibility of creating a new national life in all countries—a national life which shall prize the fruits of civilization, which shall honor most those who advance the larger interests of mankind, which believes in international justice and good-will, and which looks to friendly arbitration rather than to brute force to settle the difficulties which may arise between nations. The shaping of a new international policy among nations, looking ultimately toward international peace and good will and the preservation of the slow gains of civilization, calls for educational statesmanship of a high order, and will require time for its accomplishment, but such represents the greater constructive task now before those who direct the work of instruction in every nation.

If the work of this International Congress on Education will in any material way contribute to the inauguration of a movement looking toward a reorganization and redirection of the instruction given in history and geography, and a broadening of the work in civics and morals; to the teaching of a new

conception of friendship between nations; to the subordination of that love of dominion, still so prominent among nations, to a new conception of national rights and international justice; to the substitution of international tribunals and the reign of law and order for the present appeal to brute force and so-called national honor; to the development of an international patriotism based on the preservation rather than the destruction of the fruits of civilization; to an elimination of the lust for fighting and the love of military display among all people; to the erection of new standards for estimating the value of human service; and will help to spread the conception of world interests, world civilization, world statesmanship, and world friendship and good will, in place of the present narrow nationalism in all of these respects—it will have done much to hasten the day when the great human and economic waste of war, with its accompanying international hatreds, shall have been replaced by international law and order and good will, and when the gains and larger possibilities of civilization will not periodically be destroyed by the lapses into barbarism of a portion of mankind.

Of all the institutions working for the unification of mankind and the improvement of the social welfare the school stands first, and, in consequence, the importance of the stand to be taken by those who direct public education and those who teach in the schools can hardly be overestimated. What our civilization will be a quarter of a century hence will depend very largely upon the attitude assumed toward these new questions of international relationships by those who are responsible for the direction of public education in all lands and nations.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

Two Select Bibliographies of Medieval Historical Study, by Margaret F. Moore, M.A. London: Constable & Co., Ltd. Pp. 185.

This volume is the second in the series of bibliographies by students connected with the School of Economics and Political Science of the University of London. It contains a classified list (1) of works relating to the study of English Palaeography and Diplomatic and (2) of work relating to English Manorial and Agrarian history from the earliest times to the year 1660. Mr. Hubert Hall, F.S.A., of the Public Record Office, contributes a preface which is intended to set Miss Moore's work in its proper perspective and her volume is further enhanced by an informing account of the classes in medieval history at the London School of Economics. The present volume has further benefited by the use of the valuable materials collected by Miss Frances G. Davenport, Ph.D., of the Carnegie Institute at Washington, for the well-known "Classified List of Printed Original Materials for English Medieval and Agrarian History" published in 1894. Miss Moore's compilation may therefore be regarded as a version of this admirable "List" on broader lines, including later works and, to some extent, unpublished sources. Although even such a revised version can only be regarded as stopping a gap in the Bibliography of this section of Medieval Economic History, yet in view of the fact that no compendious bibliography of Diplomatics and its kindred subjects is available for English students, any contribution of this kind to the general store of knowledge should prove acceptable. In the present instance, the several Bibliographies that have been undertaken are such as prove of real value to those who have occasion to study the theory of the auxiliary studies of Palaeography and Diplomatic, or the several branches of early manorial and agrarian history. Moreover, the "Lists" printed in this volume have been compiled by a student of these subjects for the use of her fellow students (Miss Moore is Carnegie scholar in Paleography and Early Economic History) and for that reason they are sure, we know, to secure the sympathetic welcome they so

richly deserve. Taken as a whole, these "Two Select Bibliographies of Medieval Historical Study" are highly creditable both to the compiler and to the school under whose auspices they are issued. The very full double index contributes not a little to their practical utility.

PASCHAL ROBINSON, O.F.M.

A Glossary of Archaeology, by A. Norman, in two volumes. Vol. I, pp. xi+233. Vol. II, pp. 182. London: Talbot & Co. 1915. (The Antiquaries' Primers.)

The object of the "Antiquaries' Primers" published by Messrs. Talbot is to provide the initial ground upon which more extensive study of the various subjects may be founded; and to meet the need felt by those who, possessing antiquarian inclinations, may yet be no antiquaries. It is with the desire to simplify archaeology, therefore, that the present Glossary has been issued, and as it is easier for beginners to grasp things when pictorial representations are combined with the text, numerous illustrations are a prominent feature of the two volumes before us. Such a work was needed. It is the only book of the kind in English published in modern times and forms a most useful and instructive supplement to the ordinary dictionary. Our best thanks are due Mr. Norman and Messrs. Talbot for its publication. We only regret that the two great subjects of Architecture and Ecclesiology have been excluded.

PASCHAL ROBINSON, O.F.M.

Lexikon der Pädagogik, im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Professor Dr. Otto Willmann, herausgegeben von Ernst M. Roloff. Dritter Band—Kommentar bis Pragmatismus. Freiburg im Briesgau; St. Louis: B. Herder. \$3.80.

The latest volume of this Encyclopedia of Education compares very favorably with its predecessors. The topics treated appeal not only to those interested in technical pedagogical subjects but in a special way to the clergy, school administra-

tors, teachers, and all who are anxious to know the Catholic aspect of educational problems. Such subjects as Modernism and Pragmatism are handled in a clear, concise manner with an eye to the instruction of the teacher and the general reader; education in the countries of North America, Portugal and Austria is well described with statistical data arranged, wherever possible, in the form of tables. The article on pedagogical literature while dealing largely with the German field is very thorough and discriminating; that on the history of education is one of the few where a better and more comprehensive arrangement could easily have been found.

It falls to this volume to include many important biographical articles among which may be noted those on Pestalozzi, Locke, Overberg, Madame de Maintenon and St. de la Salle; also short histories of many religious communities engaged in teaching. These are all specially contributed and signed articles and in most cases have good bibliographies. On the whole, the volume is entirely creditable to the editors and publishers.

PATRICK J. McCORMICK.

The Feelings of Man, Their Nature, Function and Interpretation,
by Nathan A. Harvey. Baltimore, Warwick & York, 1914:
pp. xiii+276; price, \$1.60 net.

It may be said with truth of our educational work of all grades of institutions that the feelings are too much neglected. Attention is directed chiefly to the training of the intellect and the memory. Fancy and imagination receive some attention, and the training of hand and eye are claiming more and more of the teacher's care and the pupil's time, but feelings, while of fundamental importance, have not been utilized intelligently for the development of the other faculties.

The themes discussed in this volume should prove serviceable whether we agree with the author or not: The Theories of Feeling, The Data, The Hypothesis, The Expression of Feelings, The Properties of Feeling, The Classification of Feelings, The Problem of Esthetics, The Relation of Feeling to Intellect, The Relation of Feeling to Consciousness, The Relation of Feeling to memory, The Relation of Feeling to Attention, The Relation

of Feeling to Will, The Relation of Feeling to the Ego, Mental Ontogeny, Feeling as a Motive.

The author of this volume approaches the subject from the physiological or neurological standpoint, but he warns us that he does not confound physiology with psychology. "This progress has been accomplished largely by the study of physiological changes as they are associated with psychological processes. But the physiology is still physiology, and the psychology is still psychology, and no thorough amalgamation of the two series of processes has yet been successfully accomplished. In the present book an attempt is made to bring about a closer union of the two series of phenomena than is ordinarily undertaken. The doctrine of parallelism, or correspondence, is invoked to furnish a tentative justification for an interpretation of mental processes in physiological terms. It must be recognized that the doctrine of parallelism asserts no finality, but represents rather an armistice between two hostile philosophical camps."

The author's views in many places will, we fear, give offense to a certain class of readers who are predisposed to find something in human life higher than mere flesh and blood and their products. The biological viewpoint is dominant in the work and in many places would lead the unwary reader to what is possibly a misinterpretation of the author's real meaning.

T. E. SHIELDS.

Froebel as a Pioneer in Modern Psychology, by E. R. Murray.
Baltimore, Warwick & York, 1914: pp. vii+230.

The following topics are treated in this volume: Froebel's Anticipation of Modern Psychology, Froebel's Analysis of the Mind, Will and its Early Manifestations; Characteristics of the Earliest Consciousness, How Consciousness is Differentiated, The Place of Action in the Development of Perception and of Feeling, Instinct and Instincts, Play and its Relation to work, Froebel's Play-Material and its Original Purpose, Weak Points Considered, Some Criticisms Answered.

A special aim of the work is to show that Froebel's ideal of a teacher was "Education by Development" and that he made a special study of the instinctive tendencies and of the

requirements of different stages of child development. The work will prove instructive reading, not only for the students of the history of education, but for the students of the modern psychology of education.

The Psychological Methods of Testing Intelligence, by William Stern. Baltimore, Warwick & York, 1914: pp. x+160; \$1.25.

In this monograph Dr. Stern has not merely sought to prepare a general summary of the methods and results of intelligence testing, but has also offered constructive criticisms of the methods, has made proposals for their modification and development, and has discussed in some detail the results that accrue to the pedagogy of the normal and of the subnormal child. The general plan of the book includes an introductory section upon the nature of intelligence and the problem set by attempting to measure it and an exposition of tests of intelligence under three main divisions, (a) single tests and series of tests, (b) the principle of age-graduation (Binet-Simon tests), and (c) correlation and estimation methods. The treatment is designed to appeal to a wide circle of readers outside the psychological profession, especially to teachers of normal and of backward children, to school administrative authorities, to school physicians and to specialists in nervous and in children's diseases. The book will convince these readers of the great importance and fruitfulness of the psychologist's methods and at the same time show them the difficulties in the work and the gaps in its present status so plainly as to prevent over-hasty attempts at practical application.

The Teaching of Drawing, by S. Polack and H. C. Quilter. Baltimore, Warwick & York, pp. viii+168, 85c.

A noteworthy feature of modern educational policy is the importance attached to efficient hand and eye training as an essential factor in mental development. The most important subject in this branch of education is drawing, and accordingly for some time past considerable attention has been devoted to the methods of teaching this subject.

The result of this investigation has been largely to discredit the stereotyped methods of work. The old freehand copy and geometrical model are fast disappearing, and pupils are set to study real things. It is the object of this book to give a clear account of the principles by which teachers should be guided and of the various methods of work, old and new, which can be usefully employed. It is in no sense a book of one idea: it proclaims no royal roads to success and promises no impossibilities, but deals honestly, scientifically, and therefore effectively with the different branches of the subject, aiming to give a broad view of all that can be done and of the most practical ways of doing it.

On the other hand, the book does not consist merely of a general survey of the subject; it contains detailed accounts of practical methods which have stood the test of experience, and endeavors to deal with all relevant topics from the handling of the lead pencil, crayon or brush to the right appreciation of masterpieces of art.

Life and Work of Pestalozzi, by J. A. Green. Baltimore, Warwick & York, pp. viii+393. \$1.40.

The object of this book is to give a clear and intelligible account of the life and work of one of the greatest educators in the history of science and education.

The book is divided into three parts, the first of which is biographical, and gives the life of Pestalozzi, together with a complete translation of what is known as his "diary." The second part consists of a critical account of the educational doctrines which Pestalozzi spent his life in working out and promulgating. The third part consists of extracts and passages translated from educational writings of Pestalozzi and from other documents bearing on Pestalozzi's work. The last chapter of the book consists of what is hoped will be found to be a complete bibliography of Pestalozzi's educational writings.

Special attention has been given to elucidating Pestalozzi's fundamental notions and to their development in his mind. Throughout the object has been to present the matter clearly and concisely, and a special point has been made of giving

precise and accessible references to Pestalozzi's own writings as authority for statements in the text. The author is not, however, content with mere quotation, but endeavors to guide the reader by judicious criticism and suggestion.

Vocational Mathematics, by William H. Dooley. Boston, D. C. Heath & Co., 1915, pp. vii+341.

The author of this book is the principal of Technical High School of Fall River, Mass. That a pupil graduating from a high school, after receiving considerable training in theoretical mathematics, should be found unable to apply the principles which he has learned to the task which confronts him in the shop and in everyday life, is evidence on the face of it that something essential has been left out in the method of his training. The author of the present book remarks in the preface, "The author has had, during the last ten years, considerable experience in organizing and conducting intermediate and secondary technical schools. During this time he has noticed the inability of the regular teachers in mathematics to give the pupils the training in commercial and rule of thumb methods of solving mathematical problems that are so necessary in everyday life. A pupil graduates from the course in mathematics without being able to commercialize or apply his mathematical knowledge in such a way as to meet the needs of trade and industry."

The way to remedy this defect is to reverse the process and lead the pupil into mathematics through his concrete interests. Where this is not done, however, patchwork may be necessary, and for such patchwork the present work will doubtless prove valuable. It is valuable in any case as a convenient reference book for the shop and in the ordinary walks of life. For the pupil who has not been properly trained, the rule usually given for finding the area of a circle as one-half of the product of the circumference and radius, may need to be told how to find the area of a ring. "On examining a flat iron ring it is clear that the area of one side of the ring may be found by subtracting the area of the inside circle from the area of the outside circle."

We are far from denying the need for such a manual as this for the graduates of our high schools, but we sincerely deplore the method of teaching mathematics so prevalent at present which renders a book of this kind necessary.

T. E. SHIELDS.

Daily English Lessons, by Willis H. Wilcox. Book One. Philadelphia, J. B. Lippincott & Co., 1914, pp. xvii+252.

Daily English Lessons, by Willis H. Wilcox, Book Two. Philadelphia, J. B. Lippincott & Co., 1914, pp. xviii, 293.

The author proposes in this series of books to provide a text which may prove effective in teaching English in the elementary schools in the hands of teachers who are insufficiently trained. This is certainly an ambitious undertaking and, were the book useful only to teachers who are insufficiently trained, we might be disposed to neglect it, but even though it should fail to secure results where the teacher is unable to handle it, it is to be hoped that these books may prove serviceable to the teacher who is not an expert teacher of English, yet has the training usually supplied to the teachers in our elementary schools.

The Oberlehrer, A Study of the Social and Professional Evolution of the German Schoolmaster, William Setchel Learned, Ph. D. Cambridge, Harvard University Press, 1914, p. xv+150, price \$1.25.

This tasty and convenient volume marks the beginning of Harvard Studies in Education published under the direction of the Division of Education. The following is the announcement of the series, over the signatures of Henry W. Holmes, Paul H. Hanus, and Ernest C. Moore, three names well known in the educational circles of this country: "With this volume the Division of Education at Harvard University inaugurates a series of publications to be called the Harvard Studies in Education. It is a happy circumstance that Dr. Learned's study of the social and professional evolution of the German schoolmaster should be the first contribution to this series;

for the series has no other aim than to forward in some measure among American teachers that ideal of professional freedom through professional mastery which Dr. Learned here discloses as the goal of the long upward struggle of the *Oberlehrer*. The volumes of the Harvard Studies in Education will be chosen for their probable usefulness to those teachers, school officers, and others who are trying to win intelligent control over the complex and difficult problems of American education."

There has been a distinct and rapid growth throughout the United States of the demand for professional training for our teachers of all grades. The intelligent public are beginning to realize the folly of intrusting the shaping of their children's future to teachers who may be endowed with good intentions and abundance of academic lore, but who lack the necessary elements to guide to successful issue the unfolding faculties of the child's mind. Without a professional training which will enable the teacher to draw on the resources of science for the performance of his function as readily and as satisfactorily as the doctor draws upon medical science for the treatment of his patient, the work of teaching will not be satisfactory. It is quite true that we have a long road to travel before this desired goal is reached, but there is every encouragement to be derived from a growing popular consciousness of the need which can be remedied through popular pressure.

The Sisters College, with its summer sessions, bears abundant evidence of the quick response of our teaching communities to this popular demand. Of course our Catholic schools cannot afford to lag behind the best in the land in the equipment of its teachers.

Dr. Learned's volume will give both helpful suggestions and courage to those who are striving for the uplift of all our schools, whether Catholic or Protestant.

T. E. SHIELDS.

Caesar's Gallic War, with introduction, notes, grammatical appendix, vocabulary, and English-Latin exercises, by Harry F. Towle and Paul R. Kenks. Boston, D. C. Heath & Co., 1915. Pp. xlv+109, 74c.

The text covers only the first and second book which are intended for use in the second year of Latin. The scope of the work may best be gleaned by the author's own statement in their preface, "The second year of the Latin course, in which Caesar's Gallic War is usually read, is confessedly the crucial period in the pupil's career. The work of the first year is devoted principally to learning the forms and acquiring as large a vocabulary as possible. But little attention is paid to syntax, and the reading material is carefully selected to suit the stage of progress of the learner. In the second year, on the other hand, not only must he review his forms, and enlarge his knowledge of syntax, but he must make his first acquaintance with a world-renowned classic, written for mature minds and of all grades of difficulty. To meet the needs of pupils at this period in their course this edition has been prepared, and the editors have endeavored to embody in it the results of many years' experience in the classroom.

"A large proportion of any school commentary on the Gallic War must be devoted to the explanation of syntactical difficulties. The usual practice is to refer for detailed treatment of any construction to some grammar in common use. This is open to two objections. The first and most important is that the grammar is of secondary importance to most pupils. Their principal attention is given to the translation of the text, and every teacher knows how difficult it is to get them to follow up the references given in the notes. The second difficulty is that the most of the class are as yet unable to make discriminating use of the comprehensive treatment found in the grammar, so that a confusion frequently results. To meet these difficulties a complete treatise on the Syntax of the Gallic War has been inserted in this edition in the shape of an appendix to the commentary. Here every construction found in the text is explained in the simplest manner, and illustrated by examples, all of which are taken from the text, with references to the passages where they occur. Many hints as to

differences between Latin and English idiom are also given, so that this appendix is an important adjunct to the commentary in every way. For further study, references to the standard grammars are added under every heading."

The general plan of this work seems to be along correct psychological lines. Teachers of Latin, in common with other teachers, must learn the fundamental lesson that the pupil should proceed from thought to language instead of reversing this process. More must be accomplished in shorter time in the teaching of language. Otherwise pressure of subjects of present importance and of a vocational nature will crowd it out of the curriculum to the great loss for the mental life of our high school students.

T. E. SHIELDS.

Psychology of High-School Subjects, by Charles Hubbard Judd, Boston, Ginn & Co., 1915, pp. ix+515, price \$1.50.

The author of this work has been so long before the educational public in the English-Speaking world that his name is a sufficient guarantee to secure a reading for any book which he may prepare for teachers. He is at present Professor of Education and Director of the School of Education of the University of Chicago. He took an active part in drawing up the plans for a plastic high-school curriculum which met with the unanimous approval of the Department of Secondary Education of the N. E. A. at its San Francisco meeting.

The present book will be eagerly searched for help by a large number of earnest and energetic high school teachers who are seeking light on their work from psychology, but who have scarcely sufficient training in this new department of science to find what they are in search of. We quite agree with Professor Judd that the time is ripe for psychology to enter into every classroom and offer help to the teachers of every subject, whether it be English or Latin or science. It is high time that a merely empirical method in education should give place to scientific method.

While all this is true, it is also evident that great care must be exercised in discriminating between what is really the find-

ings of the science of psychology and what is largely made up of personal views and prejudices of individuals. Much of the criticism which will undoubtedly be directed to the present volume will be directed toward the personal rather than the scientific elements of the treatise, and with this the author should not find fault. His is the fate of all who venture to blaze new paths in untrodden fields.

There is and will remain a peculiar liability to criticism of all work of psychology as applied to education, arising from the fact that the psychologist must enter into the field which has long been held sacred to other specialists. The English teacher will feel his presence as an intrusion and the teacher of Latin will be likely to resent any dictation as to methods from a man who has probably had little experience in teaching Latin.

The following chapter headings will give an indication of the scope of the work: Psychological Problems in Mathematics, The Psychology of Space, The Psychological Analysis of Geometry, The Psychology of Number and Abstraction, The Reorganization of Mathematics, The Psychology of Language, The English Problem, The Psychology of English Courses, Foreign Languages, Opposition Between the Practical Arts and Language, Manual Skill, Practical and Theoretical Experience, Industrial Courses, Science, The Fine Arts, History, Generalized Experience, Teaching Students to Study, General Problems of Secondary Education.

There can be no question that light on any or all of these topics should be welcomed by our high school teachers.

T. E. SHIELDS.

Bealby, A Holiday, by H. G. Wells. New York, The Macmillan Co., 1915, pp. 291, price \$1.35.

This is a charming story, full of dramatic action. It is a satire that is not so subtle as to escape the attention of any reader and can scarcely fail to amuse and entertain.

The Principles of Evolution, by Joseph McCabe. Baltimore, Warwick & York, pp. 264, price 40c.

No one will question the importance of having clear con-

cepts with regard to the meaning of evolution and the various terms, such as the law of evolution, the facts of evolution, the theory of evolution, natural selection, germ plasm, Darwinism, Mendelism, etc. This little volume should prove serviceable, if the author makes good his promise in the preface. "It is proposed here, as the chapter titles will show, to supplement this by a clear and full account of the principles of evolution, and to set forth the differences of opinion of evolutionists in a way that will enable an inexperienced reader to know what is settled and what is unsettled. The origin, the meaning, the grounds, and the agencies of the law of evolution will be successively discussed, and a number of special problems will be analyzed in order to illustrate the procedure and the rival theories of scientific men. The book is, in other words, a general and untechnical introduction to the subject of evolution in all its branches."

Caspar's Technical Dictionary Compiled by C. M. Caspar, Milwaukee, C. N. Caspar Co., pp. 272.

This convenient little dictionary, arranged both for English-German and German-English, comprises the most important words and terms employed in technology, engineering, machinery, chemistry, navigation, ship-building, electro-technics, automobilism, aviation, etc., according to the usage and terms of expression as employed in technical and scientific works, periodical publications, etc.

Emmanuel, by Archbishop J. J. Keane, Philadelphia; J. J. McVey Co., 1915.

This volume of devotional reading is as the Rev. Author says in the introduction, simply the outcome of lifelong, prayerful reflections on the teaching of Our Divine Lord, on the example of His life, on the spirit of His Sacred Heart and on the history of His Holy Church." That it will be found helpful for that class of readers for whom it is intended, we feel confident. It is an excellent ascetical treatise, full of unctuous thoughts and aspirations. Its deeply spiritual and personal

tone appeals to the Catholic mind and heart in a very intimate manner. When properly employed the volume will arouse meditative reflections, which will increase and enliven a practical and ardent faith in Our Blessed Lord and His Divine Mission.

We warmly recommend it to all who desire or feel the need of such literature. It has our assurance as well as our good wishes that its effects will be, as the Rev. Author modestly seeks for in his conclusion, "that with these thoughts filling our minds and our hearts, with prayer that Our Emmanuel may now prevail, our lives will henceforth be turned Heavenward."

LEO L. McVAY.

Types of Teaching, by Lida B. Earhart, Ph.D. New York; Houghton Mifflin Co., 1915, pp. xiv+277.

Teaching, when rightly performed, is not the work of a mere artisan. It is not the blind process of imitation nor the haphazard outcome of chance. It is more than the carrying out of time-honored results of long-continued service. It is the science and art of realizing, in the individual, the end of education. Regarded as a science, teaching is the classified arrangement of principles, which furnish the basis of correct procedure, in the process of education. The sources of the well-tested principles of the science of teaching are ultimately the universal and necessary laws which determine matter and govern mind. Viewed as an art, teaching is the application of these governing principles, in the form of rules and regulations, in our endeavors to reach a definite end. Teaching so considered can rightly claim to be the peer if not the superior of the highest professions among men. These undeniable facts are sufficient reasons upon which to base the claim that teachers more than any others require careful and correct preparation. Whatever contributes to this end, viz., to increase the teacher's ability to discharge the duties of his profession, in an efficient and successful manner, deserves worthy notice. Such contributions are as valuable as they are serviceable.

The volume before us merits recognition, since the above-mentioned requirements are to a great extent fulfilled. It

is a work that will be useful as a guide during the preparatory period and replete with suggestions to those already in the field. "It is offered to the professional public," as we are told in the introduction, "in the belief that its discussion of the theory of proper classroom procedure will be more helpful to the average teacher than the works hitherto available." Reading the volume will indeed show that the author has as far as possible achieved her purpose. It is, to use the words of Dr. Suzzalle, "a combination of scholarship and practicality rarely found in teacher's texts." The form of the book is worthy of notice and praise. Each chapter, although short, is concisely resumed and accompanied by a series of questions, which enlarge its scope and render useful its subject-matter. This feature is one of the best elements of the volume, viewed as a text-book. The chapters wherein the author treats the topics of assignment of lessons, the recitation, the formation of habits and training pupils to study, are particularly well done. In the chapter entitled, "What school education should accomplish," the concept of education is, in our opinion, too narrow, if not incorrect. Education is not only the re-making of experiences. It is the unfolding and uplifting of the individual and through him the race. That is, there are two distinct elements in education, the process and the end. It is the second which fails of recognition, when education is defined as "the re-making of experiences." The tendency to so regard education, its aim and its scope is, to say the least, dangerous. It is reducing education, making it but the process of satisfying the wants, not the needs of the rising generations. With this view of education revised, the elements of authority and religion and the unchanging principles of truth alone can be provided for in the efficient and practical manner, outlined in the procedure, suggested and offered in this volume.

LEO L. MCVAY.

School Hygiene, by Leo Burgenstein, Ph.D., trans. by B. L. Stevenson & A. L. Von Der Osten, New York; F. A. Stokes Co., 1915; pp. xix+188.

A consideration of the physical conditions and the material equipment essential for the carrying on of school work success-

fully should appeal to all interested in education. Parents, pastors and every teacher should deem it of great importance. Teachers especially realize that effective work and worthy results are not possible when pupils are laboring under conditions which produce physical strain and discomfort. The suggestions embodied in this little volume are a contribution of no little worth to this too often neglected phase of educational endeavor.

Dr. Burgerstein, who has devoted the best of his ability and energy to this aspect of school life, presents herein the results of his labors in a manner that is both scientific and practical. His treatment of such topics as ventilation, lighting, heating, recreation and the relation of hygiene and instruction is particularly well done and deserves special notice. A perusal of these and other sections of the volume, by those engaged in the task of planning or erecting a school, will do considerable toward the avoidance of such blunders as are too frequent, when new school buildings are erected. The time will not be wasted.

This little book teaches two very practical lessons. One is that no amount of care and forethought, expended in our attempts to make the school room "a health promoting agency," will be lost but rather will tend to economize time and diminish the labors inseparable from such an arduous profession. The second is that it devolves upon the teacher, because of her continuous influence, to possess "at least some specific knowledge of school hygiene." This responsibility cannot be shirked without proportionate loss of time and health to both teacher and pupil.

The book is well printed. The illustrations have been selected with great care, thereby increasing the instructiveness of the volume. We feel confident that this translation of Dr. Burgerstein's "School Hygiene" will be found suggestive of methods and appliances for the solution of many of the problems, arising from our American aims and needs.

LEO L. McVAY.

First Year Mathematics for Secondary Schools, by Ernest R. Breslich. Chicago: The University of Chicago Press, fourth edition, 1915: pp. xi+344.

In this new edition there does not seem to be any noticeable changes or emendations. One of the characteristic features of this book which recommends itself to the teacher of today may be found in this: that algebra is not "finished" before geometry is begun. On the contrary, the simpler principles of algebra, geometry and trigonometry are brought together as the beginning of high school mathematics.

Of course, a teacher who is accustomed to the old systematic arrangement which prevails wherever didactic methods are in force will find it somewhat strange to plunge into the elements of geometry before the student has mastered quadratics. Nevertheless, the whole weight of evidence back of the organic methods of today tends toward the integrating and simultaneous treatment of these several lines of mathematical thought. Nothing less, however, than a trial will be likely to prove effective in changing the traditional arrangement in the elementary mathematical course. Progress in methods has been more noticeable in other fields. It is not difficult to convince a teacher of art that position, direction and proportion should be taught simultaneously. Yet, there is no more reason for doing this than there is for teaching addition, subtraction, multiplication and division simultaneously, nor should one wait to finish arithmetic before beginning algebra.

THOMAS EDWARD SHIELDS.

Report of the Commissioner of Education for the Year Ended June 30, 1914. Volume 2. Washington, Government Printing Office, 1915: pp. xxv+565.

This part of the report is made up of a series of valuable statistical tables.

Compendium Theologiae Moralis, a Joanne Petro Gury, S.J., Accommodatum ab Aloysio Sabetti, S.J., editia vicesima secunda, recognita a Timotheo Barrett, S.J. Neo Eboraci, Frederick Pustet & Company: pp. 1159; price \$3.50 net.